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October 30, 1987 / 43rd year of publication / No. 2091

Project North to be restructured

Joanne Lips

TORONTO, Ont. — Project North needs a new structure for better partnership with native groups in Canada. This was the consensus reached at an all-day consultation held Sept. 23 of the Project North staff and board, together with native leaders, church representatives and members of regional support groups.

Project North called the consultation because, as The Rev. Peter Hamel, chairperson of the board put it in his opening remarks, "the need to form a new partnership with aboriginal people has become increasingly clear." A major restructuring of Project North is needed, he said, because native groups in Canada have become more self-sufficient since Project North started, and they rely less on outside groups to make their needs known to government officials.

Internal teasing and difficult working relationships at the board and staff levels are a further reason for restructuring.

Project North is a church coalition of eight church groups, including the Council of Christian Reformed Churches in Canada, which for 13 years has helped Canada's native people get a fair hearing with governments on such matters as land claims and government regulations. General concern was expressed at the meeting that the churches continue to speak as churches with caring and support arising from faith commitment.

The present form of administration of Project North will end on Dec. 31 and a time of re-grouping will take place which will include a new structure and a refined vision and mandate for service.

Although agreeing that the churches

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Hamilton and Niagara churches want spiritual renewal

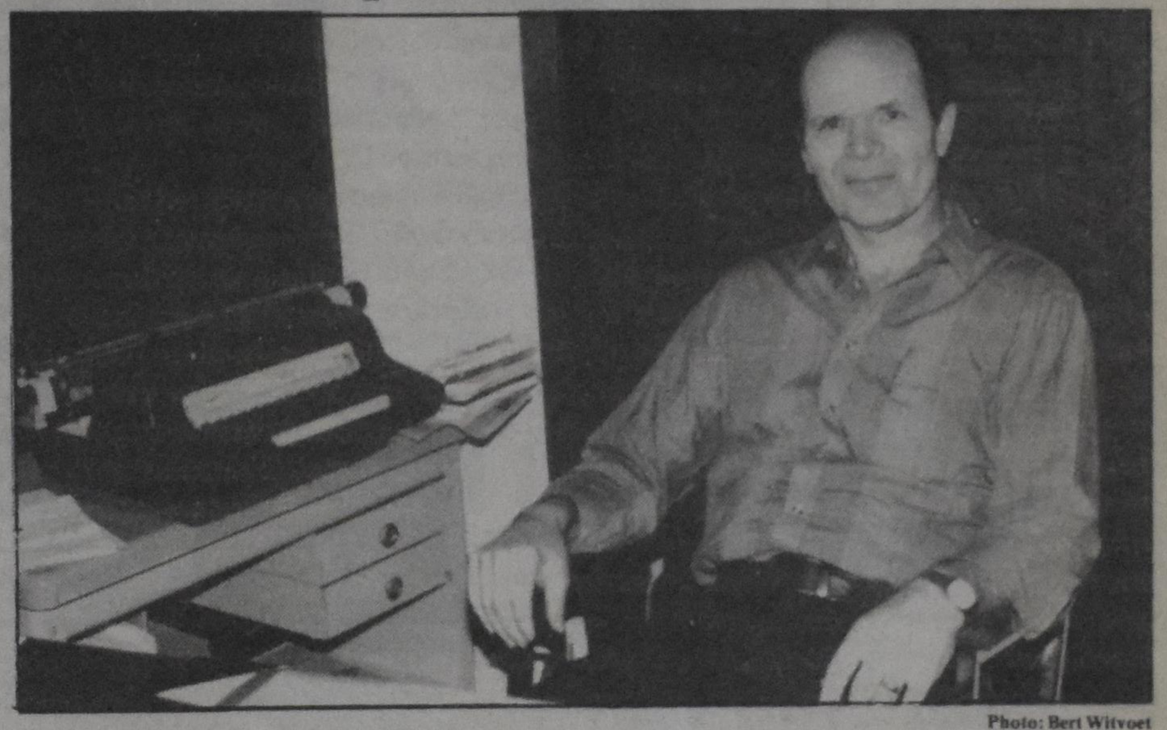

Photo: Bert Witvoet

Jack Vos is committed to balanced and biblical renewal.

Thinkbit

"Creation continues. The streets and fields, the homes and markets of the world are an art gallery displaying not culture, but new creations in Christ."

— Eugene Peterson
The United Church Observer

Bert Witvoet

ST. CATHARINES, Ont. — Renewal in Christ's Church, particularly in the Christian Reformed Church, is very much in the mind of the Rev. Jack Vos these days. As co-author of the CRC Classes Hamilton and Niagara report entitled "A New Creation," he is committed to seeing the report acted on in his own congregation.

Other churches in the two classes are similarly committed. In fact, the report was unanimously adopted at the September 1987 meeting of both classes, and the church visitors were instructed to question the churches in the coming year on their faithfulness in studying and implementing recommendations of the report.

Vos, co-pastor of the 210-family Covenant Christian Reformed Church in town, decided to deliver a series of sermons on the topic of Christian growth in individual and congregational life.

Interaction with Bible and people

The sanctuary was full to overflowing on Sunday morning Oct. 18, as Vos preached on Romans 15:4-6. The text he chose speaks of the endurance and encouragement the scriptures provide. The choice of text coincides with the report's section that discusses "the Bible's teachings concerning renewal as well as the kind of communion the churches of Christ are supposed to be." (Report, page 2)

Vos questioned his congregation on the frequency and quality of their interaction with the Bible. "Are we open-hearted with respect to the Bible," he asked, "or are we too busy to interact?"

Vos further addressed the quality of

Continued on page 2 ...

Principals gain certificate

Photo: Courtesy CSI

Recipients of the new Christian School Principal's Certificate: (l. to r.): Front row: H. Hultink (Hamilton), P. Weening (Sarnia), Wm. Rang (Dunnville), G. Petrusma (Georgetown), H. Bergsma (Barrie), I. Witteveen (Brampton), H. Vandervecht (Newmarket), H. Schaly (Renfrew). Second row: J. Tamming (Thunder Bay), G. Glasbergen (Jarvis), P. Van Manen (Stratford), J. Kooistra (Williamsburg), J. Vreugdenhil (St. Catharines), H. Vandezande (London), W. Drost (Sarnia), J. Stronks (OACSS), R. Schuurman (Clinton). Back row: J. Van Asselt (Breslau), Wm. Thies (Wellandport), R. Vander Ploeg (Woodstock), J. Zondag (Dundas), J. Vriend (Redeemer), M. Hoyer (Belleville), A. Deelstra (Listowel), J. Lunshof (Alliston).

Robert VanderVennen

ANCASTER, Ont. — Twenty-seven Christian school principals in Ontario recently were the first recipients of a new Christian School Principal's Certificate, awarded at a banquet held at Redeemer College on Sept. 24.

The certificate was established to strengthen the preparation for service of school principals and to recognize effective administrative service. To qualify for the certificate a person needs to have taken five courses in school administration from a Christian college, have five years of experience as a school administrator (principal or vice-principal) in a school which is a member of Christian Schools International, hold the Ontario Christian Teachers Certificate, and be a member of the Ontario Christian School Administrators Association.

The certificates were presented by Peter Van Huizen, president of the Ontario Christian School Administrators Association and William Grin, president of the Ontario Alliance of Christian Schools. The group heard a stimulating address on "A Challenge for the Future" by John Stronks, OACS elementary school curriculum co-ordinator.

An aim of the certificate program is to encourage younger teachers to prepare themselves for service as vice-principals and as principals, and to show that there are standards for that preparation. The Ontario Christian schools are the first to set up standards for preparation for administration.

In this issue

Are you superstitious? p.9
Travelling to the Third World? There may be pitfalls p.10
A laymen shows how astrology and faith can mix pp.11,12

News

Hamilton and Niagara churches want spiritual renewal

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communion in the church. He noted that there is a lot of good care expressed in the church when members experience the loss of dear ones, illness or financial difficulties. "Our heart is in the right place," he said.

But he went on to point out that some members leave the Christian Reformed Church because they find the fellowship richer elsewhere. Vos traced this experience to the prevalence of gossip and judgmentalism in closed communities. "We have fallen into ways that undercut the fellowship we really need."

Vos further noted that there is an impersonal quality to fellowship in the church. People don't know each other, are secretive about their finances, about their gifts. He called on the people to share with each other their "victories and failures, weaknesses and strengths. We are a very guarded people," he added.

He ended his sermon by asking the people whether they wanted to glorify God. "Pay attention to the scriptures and together you will praise God," he urged them.

Concerns in classis

Vos is not the only one to focus on the report. The Christian Reformed churches of Dundas and Hamilton Immanuel, for example, have held retreats for the purpose of studying the report. All churches in Classis Hamilton have made the report available to their members. Even churches outside of classes Hamilton and Niagara — Kitchener, Cambridge and Scarborough — have ordered copies of the report. Copies are also sent out to pastoral consultants in every Canadian classis of the Christian Reformed Church.

The report came as a result of recommendations from a committee that investigated the participation of CRC members in the Koinonia-Cursillo movement. Classis Hamilton, at that time not yet split into Hamilton and Niagara classes, decided "to urge all consistories and churches to consider the ministry of doctrinal instruction, as well as the ministries of fellowship and pastoral care in their congregations to be of fundamental importance."

The report notes that the participation of so many members of mainline churches outside of the Roman Catholic Church is a commentary on church life in those denominations. It calls for renewal, which it understands to be "spiritual growth as described in the Bible."

Flesh on Reformed ribs

The report lists 14 characteristics by which churches can measure themselves as Christian churches. The list is an obvious enlargement of the usual three Reformed yardsticks for measuring faithfulness: preaching, administration of sacraments and discipline.

The report calls for renewal in preaching, for renewal in the way consistories work and meet, for renewal in congregational life, individual life and worship services. It concludes with numerous recommendations in the hope that churches will seek renewal in a balanced and biblical way.

Other members of the taskforce that produced the report are the Rev. Jack Quartel, the Rev. Richard Stienstra and Dr. Jack Zeyl. According to the Rev. Jack Vos, the fact that both classes adopted the report and insisted on implementation is a hopeful sign that churches are willing to transcend their differences and tackle the much needed job of seeking renewal and growth.

His own congregation will hear further sermons directed towards spiritual growth — a sermon on ministers preaching Christ rather than moralism, one on the spiritual nature of consistorial leadership, and others on the growth of congregational life.

Note: The report "A New Creation" is available from Calvinist Contact Publishing. Churches can order bulk at $1.25 a copy plus postage and handling. Individuals can order copies at $2 each, which includes postage and handling.

BETWEEN THE LINES

Socio-political comment by Gus Polman, Richard Vanderkloet, William van Geest, Clarence Joldersma

A surprising call for environmentally sound development

What happens when you put the presidents of some of Canada's biggest polluting companies together in a room with several environmentalists and the country's environment ministers? One thing you may *not* expect is a unanimous call for a "new era of environmentally sound economic development."

But that is precisely what the *Report of the National Task Force on Environment and Economy*, written by these usually conflicting interests, has recommended. The report is Canada's contribution to the UN's World Commission on Environment and Development, whose report, (called the Brundtland Report after its head the prime minister of Norway) has documented the onset of global environmental disaster and called for a fundamental change in traditional methods of economic development.

The Canadian report, echoing its international counterpart, states flatly that "environmental considerations cannot be an add-on, an afterthought. They must be made integral to economic policy making and planning." The report is concerned primarily with setting up new processes to ensure that the people who make major economic decisions respond to environmental concerns before damage is caused. It says that the environment should be a regular issue at First Ministers' conferences, and calls for the creation of "Round Tables" which would oversee and monitor the development of environmentally sound economic practices in each province. The taskforce believes that all government aid to industry should depend on meeting specific environmental standards and that businesses should develop their own codes of practice as guides to their environmental responsibilities.

Advocates some economic growth

Noticeably absent from this report, as well as from the Brundtland Report, is the "zero economic growth" views of the Club of Rome and many others during the 1970s. They argued that economic growth, in itself, was responsible for environmental degradation. The new reports advocate "sustainable economic growth," which means that only the kind of economic growth which does not destroy the environment, and, therefore, the well-being of future generations, should be permitted. They believe that properly directed economic growth can help solve environmental problems.

These and other recommendations of the report are not particularly new. What is new is the apparent willingness of business leaders to publicly state that economic growth (and by implication, the making of profit) can no longer exist in isolation and with little regard for the broader environment in which they do business. Business has a public responsibility which extends beyond the financial interests of its shareholders. In sharp contrast to the trend towards less government regulation in the areas of prices, production and trade, these business leaders have accepted a central role for governments *and* for environmental and aboriginal organizations in their own business development plans. Furthermore, environmental impact is no longer seen as "somebody else's business" and at best, a mopping up that governments may choose to do after business has extracted its benefits.

Although this report carries the signatures of more than half of Canada's environment ministers, it has not yet been adopted by any government as its policy. Several Canadian ministers of the environment, particularly Ottawa's Tom McMillan, Ontario's Jim Bradley and Quebec's Clifford Lincoln have taken increasingly tough stands against pollutors, but most governments continue to live in the dark ages in regard to environmental issues.

That's because, at a basic level, this report directly contradicts the conservative economic policies of the Mulroney government and many provincial governments. It argues that there are major limitations to the belief the best economy is the one that has the least government involvement. In fact, the authors imply that a free market approach to economic growth has caused the serious environmental problems we now face.

What motivated these corporate leaders to make these recommendations, we can only guess at. But one can hope that governments, hearing this message from a group which usually wants politicians and the public to stay out of their affairs, will be convinced by this report's recommendations.

(Copies of this report are available at no charge from: Canadian Council of Resource and Environment Ministers, 4905 Dufferin St., Downsview, ON M3H 5T4; (416) 667-4714).

William van Geest is a political analyst and editor of Political Alerts in Toronto, Ontario.

An ad in Calvinist Contact gets results! See page 16 for deadlines and rates.

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Pressreview

Carl D. Tuyl

It was a week in which the papers recruited all personnel, including janitorial staff, into its journalistic corps. Computers could not keep up with the flow of news, and typewriters stored in the attic were taken out of the mothballs.

It is even hard for me to organize the material. The biggest news, of course, was the stockmarket which took a dive deeper than the people who discovered the Titanic two miles under the surface of the ocean. Stocks traded in Toronto went down $37 billion in value. Finance Minister Michael Wilson tried to put out the fire by insisting that the economic future was promising. There was, however, among financial experts not much unanimity about the nature of the future's promise.

★★★★

The other big story was the growing discontent in the Liberal party with Turner generally, and his stand on the Meech Lake accord specifically. Turner's political stock, even in his own caucus, is following the Dow Jones in New York: down, down, down.

★★★★

Broadbent keeps hammering away at the free trade deal, like a sculptor chiseling away at granite. He produced two documents signed by Finance Minister Wilson: the one included an agreement to pass the so-called drug bill, the other did not. Broadbent stalked the government with all the subtlety of a hippopotamus in the lingerie department. He urged the provincial premiers to stand up to Prime Minister Mulroney. It won't help very much, for the trade deal is outside of provincial jurisdiction. Premier Brian Peckford could inform Broadbent on that score. Peckford accuses the federal government of giving away good Canadian cod to France, and he angrily withdrew from the fish negotiations to which his team had only observer status.

★★★★

Bob White, C.A.W. czar, joined the free trade fray with an expensive ad campaign in which he demanded a federal election. Don't hold your breath, Bobby-boy.

★★★★

We see again that politics make strange bedfellows. Our own beloved socialist Eduard can hardly keep from serenading that bastion of capitalism — the Senate — which keeps the drug bill stalled in a holding pattern like an airplane over Chicago's O'Hara Airport.

And then there was the Commonwealth meeting in Vancouver in which the Iron Lady singlehandedly torpedoed a coherent and collective Commonwealth policy versus South Africa. For the enlightenment of C.C. readers, I report here thankfully that the Dutch Reformed Church in South Africa, sometimes referred to as the National Party at prayer, no longer supports Botha's barbarian belligerence.

★★★★

Calvinist Contact, or at least this correspondent, applauds the speech of our Minister for the Environment, Tom McMillan, who at the United Nations called for a worldwide "law of the air" against acid rain and other pollution. There was keen international interest in McMillan's speech. The most pessimistic remark I heard on this subject was the following: "If you want to see the Black Forest in Germany, book now while it still is there."

★★★★

Canada Post is back to normal, a statement which when considered at face value is really depressing news. Parliament legislated an end to the strike.

★★★★

Well, let me categorize and summarize some news items from here and there. The most heartwarming news: Jessica McClure rescued from the well in which she was trapped for more than two days. The most opportunistic man in the news: former Governor-General of Fiji, Ratu Sir Penaia Ganilaa, who is rumoured to consider the offer of becoming president of the new republic. The most mistaken opinion: *The Toronto Star,* Business Section of Oct. 16, the day before the stockmarket hemorrhaged "Climate seen as calm."

The most dangerous situation to world peace: the idiotic war between Iran and Iraq which draws combat ships to the Persian Gulf. The most sensational: English tabloids reporting marital trouble between the Prince and Princess of Wales who have lived separately for some weeks. Worst gale: in the U.K. where a hurricane-force gale caused havoc in London and the surrounding countryside. Which reminds me of the time there was heavy fog in that part of Europe and all trans-channel traffic was stagnated. A London newspaper headlined its report of the weather conditions with big black print: "CONTINENT ISOLATED." There will always be an England, as Vera Lynn used to sing.

★★★★

There is a government publication that — hold your breath — actually makes money. It is true: the *Ottawa Citizen* would not lie. It is the Weather Trivia Calendar which last year grossed $219,000 for Environment Canada. Always wanting to keep my readers well informed, I gleaned a whole lot of information from it. Information without which your life really would not be complete.

Here we go: in 1848 the Niagara Falls stopped flowing for 36 hours on Mar. 30. The churches filled with people who thought it indicated the end of the world.

There is more! The speed of a falling snowflake? I knew you always wanted to be certain of that. Wonder no more: five km. per hour. Winnipeg has a 100 per cent chance of a white Christmas, Toronto no more than 50-50 and Vancouver has Christmas snow less than once every 10 years.

And who said the following? "It was so dry in Saskatchewan during the Great Depression that the trees chased the dogs." No one else than former prime minister John Diefenbaker, who could turn a nice hyperbole. The linguistic kind as well as the political ones.

Anyway, it's good to know that the government is on top of the facts, isn't it?

Carl Tuyl is pastor of First Christian Reformed Church in Kingston, Ontario.

Project North to be restructured

... continued from page 1.

of Project North should take time to review its mandate, Georges Erasmus, National Chief of the Assembly of First Nations, representing Canada's status Indians at the consultation, stressed the need for continued close relations between Indians and the churches. Fred Lennarson, representing the Lubicon Lake Indian Band in Alberta, was concerned about a possible lapse in church support. "We desperately need the continuing support of the church," he said.

Locally-concerned church members across Canada represented at the meeting expressed strong appreciation for the national ecumenical coalition's work and services during the past years. They highlighted the importance of addressing regional issues ecumenically in a national forum. They urged Project North not to take too much time for reassessment and reorganization because of their urgent need for help with ongoing local struggles.

In addition to providing important help to the aboriginal peoples in the latest First Minister's Constitutional Conference which dealt with native rights, Project North is directly assisting the Haida Indians of British Columbia, the Lubicon Lake Band in Alberta, the Dene in the Northwest Territories, and the Innu Indians in Labrador and Quebec.

This special time of reflecting, searching and renewing, while at the same time finding ways of dealing with the urgent problems of people in northern Canada, is a time of challenge in which Project North calls on Christians in Canada to pray and recommit themselves to the call for justice for the original peoples of Canada.

Joanne Lips is representative of the Council of Christian Reformed Churches in Canada on the board of Project North.

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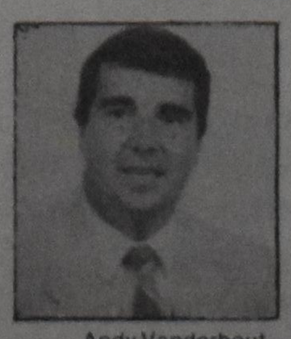
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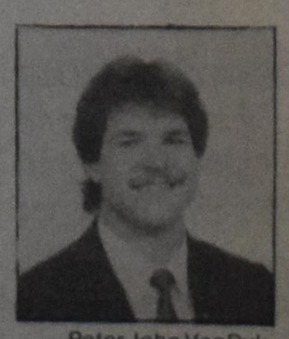
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Editorial

From Reformation Day to Revolution Day

October 31 is Reformation Day, as it has been for 470 years. It's a fine thing to come together as churches of the Reformation to celebrate the truths once defended by Martin Luther, Calvin, Zwingli and others. Salvation by grace through faith is as true in 1987 as it was in 1517.

One thing I would say to assure a Roman Catholic if he or she heard me talk about a Reformation Day service: such a service is not anti-Catholic in tone. A Reformation Day service, I would add, is not like an Orange Day parade.

Some parade!

I remember watching an Orange Day parade in a small town in Ontario, some 10 years ago. It was a hilarious sight. A group of Orangemen had gathered at the Legion Hall that morning and had freely tanked up. By the time they were asked to fall in line for the march through the main street, several of them were quite tipsy. One of them had managed to climb on top of a whitish mare. He was supposed to represent the Dutch Protestant monarch William of Orange who had been invited by the English to dethrone the Catholic James II in 1688.

Also lining up for the parade that day was a group of women of the Rebekah Assembly. They were expressing their patriotism by means of the usual Ruth slogan, embroidered on a faded banner "Thy people shall be my people, and thy God my God." They were pretty annoyed at the lack of dignity displayed by the Orangemen, and refused to take part in the parade unless the drunk William of Orange was pulled from his horse and replaced by a more sober individual. This having been accomplished, the parade finally got started.

I remember thinking how ridiculous it was, drunks or no drunks, for this parade to be taking place in Canada in the twentieth century. It was a ludicrous out-of-time *and* out-of-place happening. I suppose that historians will point out that the commemoration of the Glorious Revolution has to do with the triumph of parliamentary authority over absolute monarchical authority. But I doubt that any of the participants in that Orange Day parade or any of the bystanders were thinking of anything else but that the Protestants had licked the Catholics almost 300 years ago.

Some victory!

I hope no one thinks of the Reformation that way. No one licked anyone in Wittenberg, or at the Diet of Worms, or in Geneva. But perhaps there is a similarity between the Glorious Revolution and the Reformation. If 1688 saw a defeat of monarchical rule by divine right, 1517 saw a defeat of church hierarchical rule by divine right. That was not a blow against Catholics. It was a victory of the Word of God and of the Spirit of God over the religious establishment and over the establishment of religion.

That victory needs to be ongoing, of course. The religious establishment needs to be taught a lesson from time to time. The establishment of religion needs to be opposed at all times. It must be said that Protestant churches too have not escaped the "establishment" disease.

Too many church officials in the past have ruled by divine right, disenfranchising the common members, who are also called to rule as believers, individually and corporately. But the most insidious disease throughout the ages has been the establishment of religion. When Christians begin to place their ultimate trust in the religious structures that surround them — church councils, "successful" preachers, church orders, orderly worship services, church buildings and pews even, doctrines, mighty organs and stained-glass windows, religious jargon, baptism, Sabbath observance and tradition — then the Spirit of God has been quenched and the Word of God has been dulled. Remember the truth of the Reformation? Salvation *only* by grace through faith!

Photo: National Film Board of Canada
Lodges have a way of holding religion captive by establishing it.

It is to be hoped that Reformation Day observance means activating the vitality of the Word of God and making room for the comforting presence of the Holy Spirit. It certainly is to be expected that Reformation Day services will not resemble Orange Day parades, in which non-essentials are being celebrated in a grotesque way.

Final victory!

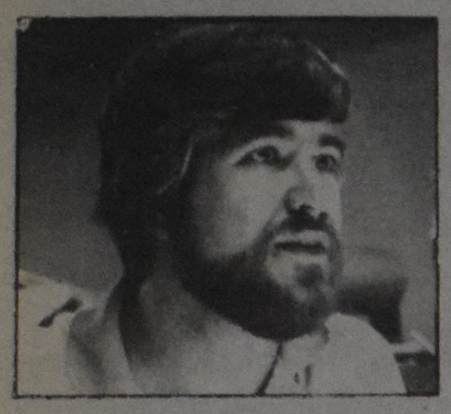
Perhaps some day, not in the too distant future, we won't need to celebrate what happened in the past, but we can look ahead with festive anticipation to what is coming. On that day Catholics and Protestants may want to come together and celebrate Judgment Day, the day when another rider on a white horse invades our human shores.

Revelation 19 tells us that the name of this rider is the Word of God, and that out of his mouth comes a sword. On his robe and on his thigh will be written: King of kings and Lord of lords. And he will defeat all those who tried to establish their own religion and all those who claimed that they rule by absolute, divine right.

Anyone for celebrating, instead of Reformation Day, Revolution Day? My Lord, what a morning!

BW

JUST A MOMENT/HERMAN PRAAMSMA



"Indeed with the construction of the long-awaited chapel now underway, the "new" Knollcrest campus will become a fully-orbed Christian community." (Anthony J. Diekema, President of Calvin College, in a letter to alumni dated Sept. 24, 1987)

Calvin College, a liberal arts college owned and operated by the Christian Reformed Church (my church!), is about to begin construction of a $3-million chapel. Wow! Most churches don't cost nearly that much, especially when you consider that there was no land purchase involved.

First I heard about this was at Classis Toronto recently, through the report of our Calvin trustee. My first reaction was, "Hold it a cotton pickin' second!" as in, "Just a Moment!"

Let's face it folks, from where I sit, Calvin doesn't *need* a chapel. It has done just fine with the available space in the Fine Arts Centre, where chapel services were held at 10 o'clock, Tuesday through Friday mornings. In addition to that, a variety of other services were being held at other places during the same time slot: Fellowship Chapel, foreign language chapels and group devotions. In addition to these chapels there were many opportunities for voluntary religious activities such as bible study groups, student prayer groups, Christian service activities and evangelistic outreach, to mention a few.

All this information is readily available from any of the catalogues of past years.

Now it appears that a multi-million dollar chapel is being touted as the *symbol* and *capstone* of a really Christian campus. You see, *other* evangelical colleges apparently have beautiful chapels at the centre of *their* campuses, and frankly they sort of wondered at Calvin. Secondly, assurances were given, our classical delegate told us, that money for this big project would come from "outside sources," that is: from people who normally don't give to Calvin, I guess. In fact, the whole thing got rolling because some wealthy people wanted to give a donation *specifically* for the construction of a "real" chapel. And some people in our venerable college didn't want to let this money slip through their fingers. Thus spoke our classical trustee. The final touch was the expressed sentiment that this $3-million chapel would *"make a statement about Calvin."* That's what I'm afraid of.

The student body, I understand, was also less than unanimous in its praise of the proposed edifice. Editorial comment in the Calvin *Chimes* was rather frank in its disapproval of the scheme — to the chagrin of the administration, which tried to suppress these comments.

And now I get a letter with President Diekema's signature, which informs me that this chapel will help to build towards the goal of an exemplary Christian community, and that a student will call to ask for my support in the coming days ...

Another letter was waiting for me the day I got home from classis. It was from the CR World Mission people, and outlined the various needs (with a price tag attached to each one) that exist in our mission fields. I'll mention a few: in Mexico the churches at Tixcalcalcupul and Tenosique need roofs ($6,000); in Cuba the people of El Estante need a new church building ($35,000); in the Dominican Republic, among much poverty, $500 will build a simple chapel; in Japan, chapels need Psalm books, Bibles, organs, pulpit Bibles and the like.

Hey, I know I'm comparing apples and oranges. But sometimes it's good to do so, especially when you're deciding whether to invest in the one or the other. Or when you want to steer clear of lemons. Three-million for a project we don't need and nobody has asked for seems like a lot. Especially for folk who criticize Schuller for his crystal cathedral. I can't help but think that the mere *interest* on that amount would gladden the hearts of all our people in World Missions and go a long way to meeting the needs of needy brothers and sisters overseas.

The "statement" that will be made by the proposed chapel should be avoided at any cost, as far as I'm concerned. But maybe I'm wrong. I'd love to be corrected. I'd hate for anyone to think that I'd picked up a crate of sour grapes by mistake.

Herman Praamsma is pastor of the Fellowship Christian Reformed Church in Rexdale, Ontario.

Letters

Use of titles dangerous practice

Mr. Carl Tuyl, in a recent article in C.C. (Sept. 25), has argued that for him and other ministers of the gospel the title of "Reverend" should be used. Matthew 23 mentions that our Lord severely criticizes the Pharisees for their desire for power and honour, and tells his disciples not to use such titles as Father, Rabbi and Teacher, since they have only one father and teacher. One would think that Mr. Tuyl would have discussed this passage, but he has not.

It has been my experience that it is very difficult to get people to discuss this passage in relation to the "reverend" title. Some immediately agree, make their adjustments, and go on with their business. Some of the "pastor Pete's" are in this category. Others repeat the arguments Mr. Tuyl uses, and will not discuss Matthew 23.

But our Lord very clearly makes this matter of titles among us a matter involving his honour, and I would, therefore, albeit very reluctantly, request Mr. Tuyl to discuss Matthew 23.

It may interest the reader to know that H.N. Ridderbos, in the *Korte Verklaring* (1941), wrote that Jesus taught as he did since he wished to make it clear that the use of titles is a dangerous practice, and that all are brothers of each other. Even though some of us have special offices, Jesus cautions most forcefully against the seeking of honour and power in that fashion; the use of various titles would tend to promote this.

I do not believe many of our ministers are guilty of seeking power by a possible use of their title. But they should heed the advice of their Lord, drop that title, and get on with their business. And so should we all.

J.G. Cook,
Gloucester, Ontario

Sensitivity takes time

Thanks for the feature pages on the life and literature of Guido Gezelle. It is all very beautiful and touching and it takes time to listen to these soul expressions. Your own "countless hours and days / writing, rewriting this poetic fare," are definitely worth the effort.

It was also touched by your narrative poem "On Vacation in New Brunswick." This past summer we also stood watching with fascination the churning waters of the Reversing Falls.

I'm sending this poem as well as the Gezelle article to my Christian poet friends in Fredericton, New Brunswick.

I appreciate your great sensitivity!

Lois Sinnema,
Blue Island, Illinois

Misses cartoon

Please bring back Pontius Puddle! Let someone else tackle "The Tackle Box."

Dianne VanRooyen,
Windsor, Ontario

Nouwen article shows reality of faith journey

Your profile of Henri Nouwen was a pleasure to read. Thank you for portraying this man as an ordinary, struggling Christian, on a spiritual journey, as we all are.

That you mentioned that his life has become no easier since he began to work at the Daybreak community is good because we sometimes tend to spiritualize people's lives and gloss over hard realities.

Two things Nouwen discussed struck me: one, that God's love is unconditional: two, that the emphasis in Daybreak is not on accomplishment but on faithfulness to God and to people.

Your photos of Nouwen, scarf around neck, "having definitely made up its mind which way to fall," are a good accompaniment to what I felt was a joy-filled article.

Sonya VanderVeen,
St. Catharines, Ontario

Australia keeps Contact

My father, Mr. C. Weeda, has been receiving your paper for a long time, since his nephew, Mr. Keith Knight used to be the editor. We all read and enjoy your articles very much, and I pass it on again to others in our Reformed Church. I've been happy to have even found some reprinted articles from some of our Australian church papers (e.g. *Trowel & Sword*).

It's interesting to read how others have developed in 30 to 40 years migration and settling into a new country. All our children go to Christian schools, which is still a relatively "young" concept here. My eldest daughter almost applied for a scholarship to Canada, but the extreme cold put her off. Maybe we get exaggerated reports — but our climate is fairly stable, and if one wants to see snow, it usually means travelling some distance.

By the way, if you have a little column somewhere, and there are any Canadian children wanting to correspond, I have here some names and ages:
Alycia Utberg, 16
John Utberg, 15
Geoffrey Utberg, 14
Carolyn Utberg, 11
Martina Utberg, 10
Dorothy Utberg, 8
all at 36 Nicholls St., Devonport, Tasmania, 7310
and Stephanie Posthumus, 15 at 57 Surrey St., Devonport, Tasmania, 7310.

We look forward to receiving the *Calvinist Contact* regularly in our letter box, and wish you all God's blessings as you seek to glorify him with Christian print.

Mrs. Sue Utberg,
Devonport, Tasmania

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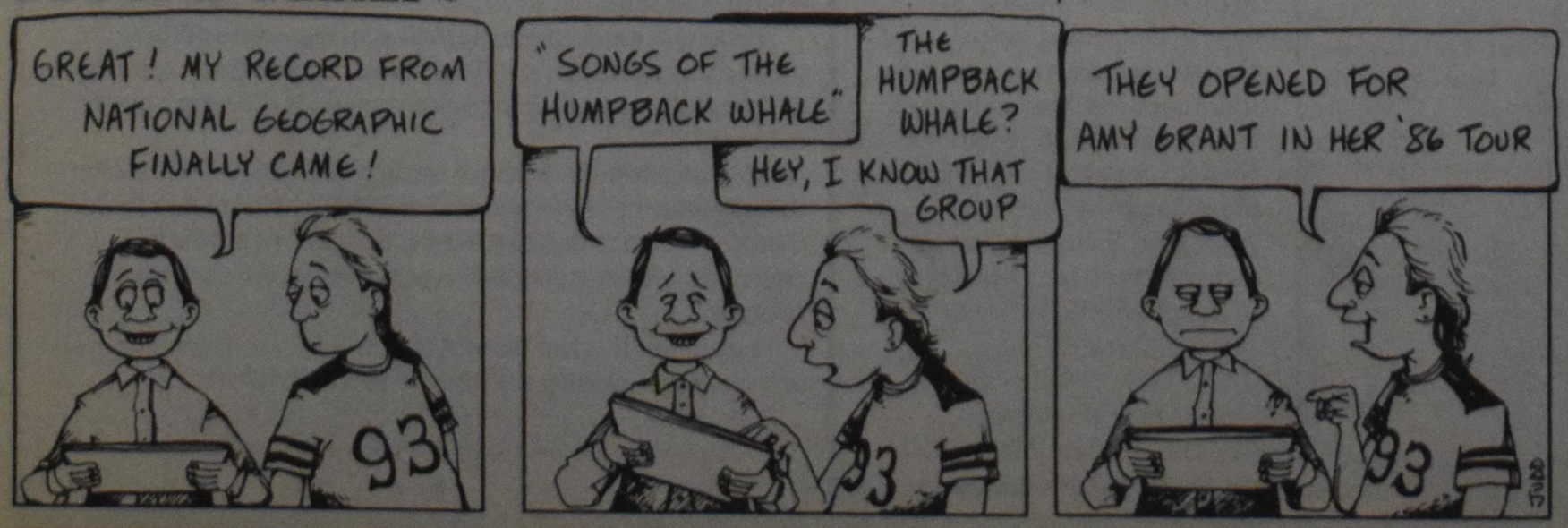
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"SONGS OF THE HUMPBACK WHALE"
THE HUMPBACK WHALE?
HEY, I KNOW THAT GROUP
THEY OPENED FOR AMY GRANT IN HER '86 TOUR
93
93
93

Church

Marian Van Til, page editor

Egyptian Evangelical Church receives MERF aid

Photo: Courtesy Hank Verhoeff

Rev. Samit Attalla, pastor of First Evangelical Church, Tanta, Egypt.

Robert VanderVennen

TORONTO, Ont. — The Evangelical Church in Egypt is working closely with Middle East Reformed Fellowship (MERF) and is benefiting more than believers in other Arab nations, say Hank and Willemien Verhoeff, Canadian Development Directors of MERF who had just returned from a trip to Egypt and Cyprus.

"MERF's outreach in Egypt is actually done by Egyptians themselves," they report, "since Egypt does not permit foreign missionaries into the country." Egyptian pastoral and lay leaders come for two-week training sessions to MERF's training centre in Larnaca, Cyprus, now headed by the Rev. Dr. Jack Hielema, formerly of Calgary. These leaders use what they have gained in Cyprus to lead conferences in Egypt, conduct evangelism and church planting, and make visits to people who respond to Arabic-language broadcasts of the gospel.

Nineteen centuries of Christianity in Egypt

The Evangelical Church started in Egypt in 1854 when Dr. J.G. Paulding, an American missionary from the Associate Reformed Presbyterian Church who had been serving in Syria, came to Egypt for health reasons and saw the need for a church with a more evangelical approach than that of the Coptic Christian Church. Today the denomination has 70,000 - 80,000 members. The church is basically Presbyterian, reflecting its origins, and over the years it has developed a conservative-liberal spectrum, though all hold a sound view of scripture. MERF is working with the conservative side of the spectrum, but wants to be careful not to be divisive in the church.

Although Christians face discrimination and even persecution at the hands of the Muslim majority in Egypt (see C.C., Sept. 25), Christianity has a very long history in Egypt. The church in Egypt was founded by St. Mark, say Egyptian Christians, and Egypt was a Christian nation until the 7th century A.D., when Mohammed lived. His followers aggressively brought Islam to neighbouring nations, including Egypt. Muslims overcame the Christians and took over the government, starting a time of severe persecution. In the 19th century European influence enabled missionaries of many Christian denominations to enter Egypt. Openness to Christianity existed until the Egyptian revolution in 1952 when King Farouk was overthrown. Then the door started to close to Christian missions and oppression of Christians has become progressively worse. Today about 10 per cent of the Egyptians are Christians. Their mainline church is the Coptic Christian Church.

Mars Fam, an Egyptian Christian evangelist to Muslims in Toronto, tells how his father built a Reformed church in his village, a church building large enough to hold 1,000 people, with a parsonage upstairs. After the revolution in 1952 he was subjected to harrassment, but was shielded by his friendship with a highly-placed government official.

MERF provides leadership training

MERF helps the Egyptian Evangelical Church most significantly by providing a higher level of training for pastors than is available in Egypt. Its two-week training programs also benefit Egyptian Christians who are professionals, equipping them to take part in wholistic ministries to villages where a team of Christians such as an evangelist, a teacher and a physician may spend a number of days bringing a word-and-deed ministry. One of the Evangelical Church leaders, Dr. Abdul Messi Istafanos, is a member of the governing board of MERF.

Egypt is a good country for MERF to serve because, in spite of the persecution of Christians there, the country is more open to Christianity than other Middle Eastern nations such as Libya and Iran, and it is more stable than Lebanon. Also, Rev. Victor Atallah, General Director of MERF, is of Egyptian origin and has many contacts there.

The Verhoeffs spent a full week in Egypt, visiting churches and meeting people in Cairo, Alexandria and other places in the delta area.

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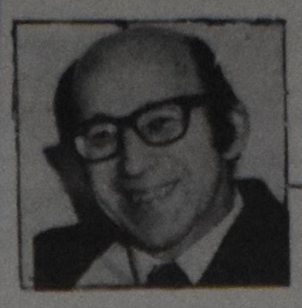


Pastoral Letter

Leonard Schalkwyk

Surrogate motherhood

A year ago a lot was written in newspapers and magazines about surrogate motherhood. Some Christians think this is a brand-new ethical problem that never occurred in history.

Nothing new

The fact is that we can find this problem on the first pages of the Bible, in the book of Genesis.

Sarah is unable to conceive. So, she suggested to her husband "the way of the world." The pagan tribes in their neighbourhood had a custom to solve this problem of infertility in the woman. If the wife of a man could not get a child, she would pick out one of her slave girls and ask her husband to sleep with the slave, in order that, hopefully, the slave girl might become pregnant.

Because his own wife had asked him to do so, the child was then legally considered to be the child of the wife, even though it had been born from another woman.

It was the old-fashioned version of surrogate motherhood. The *idea* of surrogate motherhood is not new at all. Only the *method* is new in our days.

We can trace the history of mankind for thousands of years and do we really think that any new problems will come up, problems that never occurred before? That is an immature idea, like that of an adolescent who thinks his problems are unique.

When Solomon said that there is "nothing new under the sun" (Ecc. 1:9,10), he stated, under the guidance of the Holy Spirit, a truth which we'd better take seriously. Then we will not so easily be swayed by "experts" who tell us that we cannot judge the matter as Christians, because we have no experience in that particular field.

Decisions

As a Christian you can decide issues because you have in your hand the infallible guidebook which — in the form of the customs of those days — shows divine principles. These problems take a different shape in different centuries, but are in essence the same throughout history.

Viewed against the background of the Bible, the problem of surrogate motherhood is no problem, despite those who believe it to be "new."

The sin of Abraham and Sarah, with Hagar, had terrible consequences. The fight to death between Arabs and Jews in our days is still a result of the surrogate motherhood suggestion by Sarah.

As Christians we believe in the sanctity of marriage, which allows sexual union between one man and one woman. This principle does not change, even though the methods within the principle may change.

The sin of Abraham and Sarah was that they tried to solve their problem of childlessness in a heathen way, by sexual involvement of a third party.

Act within boundaries

Within the holy bond of marriage it is not wrong to go to a doctor and see what can be done to promote fertility in husband or wife, even artificial insemination, involving these two only, is not wrong. The method may differ from time to time, as long as the principle of one man, one woman is not violated.

However, as soon as a third party or donor comes into play, the principle of monogamy is violated.

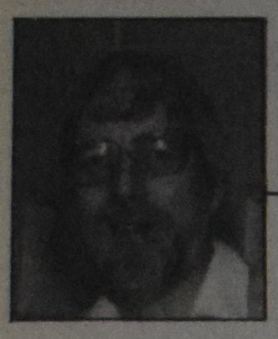
We must always distinguish between principle and method in ethical questions.

If a couple wants to pursue their goal regardless of this monogamy principle, it will only result in untold unhappiness and fearfully complicated circumstances. It will wreak havok in later life.

After all allowable medical methods have failed, it is the duty of husband and wife to accept childlessness as a cross which God gives them to bear. However, adoption of a child is eminently Christian, because it does not involve a third party sexually.

The story of the triangle of Abraham - Sarah - Hagar makes it very clear that copying the world is very destructive.

Leonard Schalkwyk is pastor of the Springdale Christian Reformed Church, Bradford, Ontario.



A Presbyterian Comments

Robert J. Bernhardt

A disquieting message

Last month I began a brief examination of a recently published book by Dr. Reginald Bibby. Under the title *Fragmented Gods,* Bibby, a sociologist, looks at what recent sociological surveys reveal about the religious life and convictions of Canadians.

As a Presbyterian, amongst the other things of interest that I encountered, was that Presbyterians were, as a group, a) more inclined to read books, b) more likely to participate in sports (despite their advancing years), c) more inclined to go to movies, and d) more inclined to get a great deal of enjoyment from music than the people in other denominational groupings. Perhaps even more significantly, Presbyterians, by a slight margin, were more inclined than any other single religious grouping to believe that "the political and economic system we have in this country is about the best there is."

These choices are at best approximations (given the size of the samples). It is also true that they may reflect more about how the respondents would like to be seen than how others would actually view them. Of course, even that sort of response tells us something about those in the survey who identified themselves as Presbyterian.

But there are other levels on which Bibby's work may be much more significant.

For a number of years Presbyterians have been concerned about their declining communicant membership. Dr. Bibby's analysis is far from encouraging. He maintains that even in those years when Presbyterian membership was actually growing there was relatively little cause for satisfaction. It is his contention that churches must not be content simply to measure their membership statistics against those of the previous year, but also against the whole population growth of the country. When that is done, Bibby points out, the Presbyterian Church was declining as a percentage of the Canadian population even in eras, such as the period between 1946 and 1961, when the Presbyterian membership appeared to be growing strongly.

Church has minimal impact

A colleague in the ministry recently declared to me that he had been reading Bibby's book and found its message discouraging. The thing that he found disquieting was Bibby's declaration that religious affiliation seemed to have little effect on the values that people professed. Indeed, Bibby bluntly declares that "when we probe the values of Canadians we find virtually no differences between religious groups or between those who profess to be committed and those who do not." My colleague acknowledged that he found it depressing to accept that the church had had such a minimal impact upon the real lives of its constituency.

Bibby also concludes that, with obvious exceptions, religion in Canada is mirroring culture, rather than transforming it. As he sums it up: "Culture leads; religion follows." This conclusion is not reached on the basis of any subjective or theological observation, but is an "objectively observable conclusion" as Bibby believes his studies demonstrate. The fragmentation theme reflected in the title of his book arises from his conclusion that, "In this country, religion gives every indication of being something we create rather than something with a non-human dimension."

The studies and surveys on which Bibby bases his conclusions give a certain concrete expression to this concern, but they hardly come as any startling revelation. At least *some* thoughtful observers of the Canadian religious scene (as Bibby acknowledges) have been saying much the same thing for some time. Bibby's work documents and illustrates the problem.

In summary, Bibby notes the challenge that lies before the religious community. There is, for example, the need for the religious community to do more than simply attempt to re-establish the "old" days while avoiding the hazard of being more deeply absorbed by the new. He calls for a reconnection of God, self and society. And while he conceeds that the challenges are great, his final words are ones of hope. "The gods are fragmented. They lie dismantled, in pieces. But the recognition of religion's poverty can lead to the rediscovery of its potential. Reconnection is not beyond the range of possibility."

Robert Bernhardt is pastor of Chalmers Presbyterian Church, Hamilton, Ontario.

Military flights disrupt Innu way of life

WINNIPEG, MB (MCC) — Mennonite Central Committee, Canada, has sent a letter to Perrin Beatty, Minister of National Defence. It calls on the government to suspend low-level military flights and military development in Innu territory in Labrador.

The request was made to provide time to process outstanding Innu land claims in that region.

"The Innu have shared with us their alarm about how the low-level flying disrupts their way of life," the letter states. "This disruption, we fear, will become greater with increases in the various testing and training programs."

Since the area is used by the air forces of a number of NATO countries, including The Netherlands, West Germany and the United States, members of Mennonite churches in those countries have also been asked to send letters of concern to their governments.

Church News is now found on the Events page.

It depends on your perspective

"There are three levels of missionary adjustment. At level one you discover ants in the honey and throw it away. At level two you discover ants in the honey and pick them out before you make your sandwich. At level three you eat ants with your honey."

Bob Rienstra in "Letters Home" (from Honduras), *Kerux*, Oct. 2, 1987.

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Abbotsford-CFVR ... 11:30am 850
Burns Lake-CFLD ... 9:15am 1400
Kitimat-CKTK 8:30pm 1230
Osoyoos-CKOO 8:30am 1490
Penticton-CKOK..... 8:30am 800
Port Alberni-CJAV .. 10:30pm 1240
Prince George-CIBC 8:30am 94.3
Princeton-CKRP... 8:30am 1460
Smithers-CFBV 9:15am 1230
Summerland-CKSP .. 8:30am 1450
Terrace-CFTX 8:30pm 590
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Altona-CFAM 9:30am 950
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Winnipeg-CKJS 9:15am 810

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Fredericton-CFNB 6:30pm 550
Newcastle-CFAN 9:00am 790
Saint John-CHSJ 9:00am 1150

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Kentville-CKEN 8:30am 1490
Middleton-CKAD 8:30am 1350
New Glasgow-CKEC . 7:30am 1320
Sydney-CJCB 8:00am 1270
Weymouth-CKDY ... 8:30am 103.1
Windsor-CFAB 8:30am 1450

ONTARIO
Ajax-CHOO 9:30am 1390
Atikokan-CFAK 10:30am 1240
Brantford-CKPC 10:00pm 1380
Burlington-CING (fm) 7:30pm 107.9
Chatham-CFCO 9:30pm 630
Guelph-CJOY 9:00pm 1460
Hamilton-CHAM 7:30am 820
Kapuskasing-CKAP .. 9:00am 580
Kingston-CFMK 10:00am 96.3
Newmarket-CKAN ... 9:30am 1480
Owen Sound-CFOS .. 10:30am 560
Pembroke-CHRO
(Sat.)..... 6:00pm 1350
Slt. Ste. Marie-CFYN 10:00am 1050
Sarnia-CHOK..... 7:30am 1070
Stratford-CJCS 8:45am 1240
Windsor-CKLW..... 9:00am 800
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Woodstock-CKDK (fm). 8:00am 102.3

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The program is heard on Sundays unless otherwise indicated.

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Education

Robert VanderVennen, page editor

Photo: Courtesy Calgary Christian School

Olympic mascot Hidy bear-hugs a pupil at the Calgary Christian School's 25th anniversary celebration in September.

Calgary opens anniversary year

Calgary Christian Schools started its 25th anniversary year with a bang, having a party at which 500 school supporters and 370 students released 1,000 colourful imprinted balloons, and a 3 ft. by 6 ft. birthday cake imprinted with the school logo which could serve everyone.

Local and provincial dignitaries participated, and officials from Alberta Education smiled on the celebrations of a school to which they contribute about $1,350 each year. Hoopla included the presence of the Calgary Olympic mascots Hidy and Howdy, who demonstrated some olympic events and gave bear hugs to delighted small children.

With a whole year of celebration to go, there's no telling where the fun will lead. Klaaske de Koning is chairperson of the anniversary committee and Dr. Jack VandenBorn is principal of the school.

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Principal's thesis looks at children's life views

Robert VanderVennen

Jack VandenBorn, principal of Calgary Christian School, received the Doctor of Education degree Oct. 9 from the Department of Applied Psychology of OISE (Ontario Institute for Studies in Education), the graduate faculty of education of the University of Toronto.

He wrote an innovative thesis entitled "Hermeneuticizing Experience in the Classroom," which interpretively describes the experience of his teaching Western Canadian history to a class of five Grade 10 students at Edmonton Christian High School from February to June, 1983. The class was especially designed as a thesis project with the approval of the high school, the students, and VandenBorn's doctoral committee at OISE.

The aim of the course, in addition to teaching history, was to see to what extent students at that age can get in touch with their basic assumptions, their basic view of life. An attempt was made to help students deepen their self-awareness, to examine themselves. VandenBorn found that the students were indeed able to bring up what was deep in their lives, to use their inner commitments in shaping their intellectual understanding of history. This study contradicts the view of Piaget that students develop philosophical-type assumptions at a later stage in their development.

VandenBorn holds the B.Sc. degree from the University of Alberta, the M.A. from the University of Connecticut and the M.A.C.S. from Calvin College. He would like to obtain a position teaching in the Education Department of a Christian college. He says he was motivated to that career goal through a talk he heard by Dr. Gordon Spykman of Calvin College, Grand Rapids, who said there was a great need and challenge in the college-level teaching of education.

"May you live in interesting times"

This ancient Chinese curse is all you need right now when you are already up to your neck in lesson preps, chocolate bar sales, board meetings, students with special needs and fresh-faced curriculum people asking you to think even harder about what you are doing. When you answered Christ's call to follow Him into Christian education, board member, teacher or parent, you were guaranteed interesting times.

Don't ever stop looking at the children we serve or your interesting times become vain toil. They are fascinating creatures at age five or 16, eight or 12, who will keep you young at heart and constantly searching for new and better ways of teaching and learning. Their joy, their tears, their enthusiasm to learn, their fears, their gifts and lack of gifts, their honesty and faith walk in the door every day. Look and see.

Ary DeMoor from "Prairie Patchwork."

New principals

British Columbia

Abbotsford Secondary — Dwight Moodie from Lacombe, Alta.

Burnaby (John Knox) — Norman Brouwer from Prince George

Campbell River — George Wickens from Edmonton

Comox Valley — Merlee McGee from teaching at Comox Valley

Langley (The King's School) — Rob Beck

Nanaimo — Peter Valkenier from Rocky Mountain House, Alta.

Prince George (Cedars) — John Rheems from Houston

Sooke (Sooke Christian) — Mark Zasitko

Vancouver (Pacific Elementary) — Karen Vos from teaching at Pacific Elementary

Vancouver (Pacific Christian High School) — John Messelink from Abbotsford

Alberta

Lacombe — Ella Land, Interim Principal, from teaching at Lacombe

Leduc (Covenant) — Lloyd DenBoer, from teaching at Dordt College

Ontario

Athens — Jennie Feenstra, Acting Principal, replacing Hinke Weima

Barrie (Timothy) — Hendrik Bergsma from Timothy Christian School, Rexdale

Chatham Elementary — Melvin Van Lingen, Acting Principal, from Vice Principal

Chatham Christian High School — Fred Spoelstra from Smithville Christian High School

Lucknow — Mrs. E. Broer, Interim Principal, replacing William Kamphuis

Orillia — George Kamphuis from Fruitland

Oshawa — James Rooks from teaching at Toronto Christian High School

Ottawa Elementary — William Van Dyke from Victoria, B.C.

Port Perry — Ruth Van Eyk, Acting Principal

Rexdale (Timothy) — Gary Postma from Vice Principal

Sebringville (Stratford) — Peter Van Manen from Oshawa

St. Catharines (Calvin Memorial) — James Vreugdenhil from Trenton

Trenton — Hugo Marcus from Orillia

Wasaga Beach — Jane Tulloch, Acting Principal, from teaching at Wasaga Beach

Among those leaving the principalship are John Postma, who has retired from Chatham Elementary School after serving the school for 30 years; and Herman Proper, who has left Chatham Christian High School to become Secondary Education Co-ordinator for the Ontario Alliance of Christian Schools.

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Feature

Are you superstitious?

Cecil E. Burridge

There were three men (members of the same family) by the name of Charlie Hanson. The first Charlie was killed in the trenches of World War I. He was 21 years old.

The second Charlie was a nephew of the first one. He died when a crippled plane, a bomber which he was navigating, crashed into a cliff at Dover during World War II. He was 23 years old.

The third Charlie was a nephew of the second one. He was the only one of the trio I knew personally. He was a member of a small congregation I once pastored in the Maritimes. He was 21 years old when he was accidentally killed cutting lumber in the bush.

When I conducted the funeral service for this Charlie, I overheard certain members of the family say, "There goes our Charlie. We'll never give that name to another one of our boys."

I had heard the story of the first two Charlie Hansons several times. In a way, you cannot blame the family too much for insisting that they would never use that name for their men again. All three of the young men with the same name were killed at about the same age. And yet, was the family not being superstitious?

Though we may deny it, we all seem to have a bit of superstition in us. When my wife and I were expecting our first child, we purchased a baby carriage and placed it in the room we had set aside for the nursery. Our girl child was stillborn and we were broken hearted. The carriage had to be returned to the store, and we never bought another one until *after* the next child was born — a healthy baby boy. Were we being superstitious?

Photo: National Film Board of Canada

Soothsayers "see in dead of dark and find the face of night."

Enslaving habit

Superstition enslaves people and binds them to Satan. Students are superstitious about getting good grades. Parents are superstitious about how their babies are cared for. Other people are superstitious about their careers and how things are going in business. The elderly are superstitious about their personal safety.

Conceived in the mind, superstition cultivates insecurity, making us resort to devious and various rituals to offset misfortune. Sportspeople often act out certain rituals before an important game. Pilots often do the same thing before taking off into "the wild blue yonder."

It is superstition that causes people to consult horoscopes, attend seances, or seek to communicate with the departed. It is superstition that compels people to engage a medium to gaze into a crystal ball in hopes of learning something good about the future. It is superstition that leads people to read tea cups, use tarot cards or Ouija boards.

When we find a penny on the sidewalk, we pick it up and place it in our pocket and say, "I'm going to keep it. This is my good luck penny!" But is it lucky? People toss pennies and silver coins into public fountains to bring them good luck. But do coins bring luck? Some have carried a rabbit's foot or pressed a four leaf clover between the pages of a book because these things are regarded as good luck charms. Do they really bring good fortune?

Are *you* superstitious in any way? How many things do you do, or will you *not* do because of superstition? A black cat crossing your path will not bring you bad luck, and neither will walking under a ladder. And Friday the 13th is no different from any other day.

Christians must trust the Lord in all things. To be superstitious about anything puts one's faith into bondage and limits its effectiveness. The Saviour came to give us the truth — to set us free from the bondage of superstition. Jesus said, "And you shall know the truth, and the truth shall make you free." (John 8:32,36)

* Charlie Hanson is a pseudonym.

Cecil Burridge is a retired pastor living in Oro Station, Ontario.

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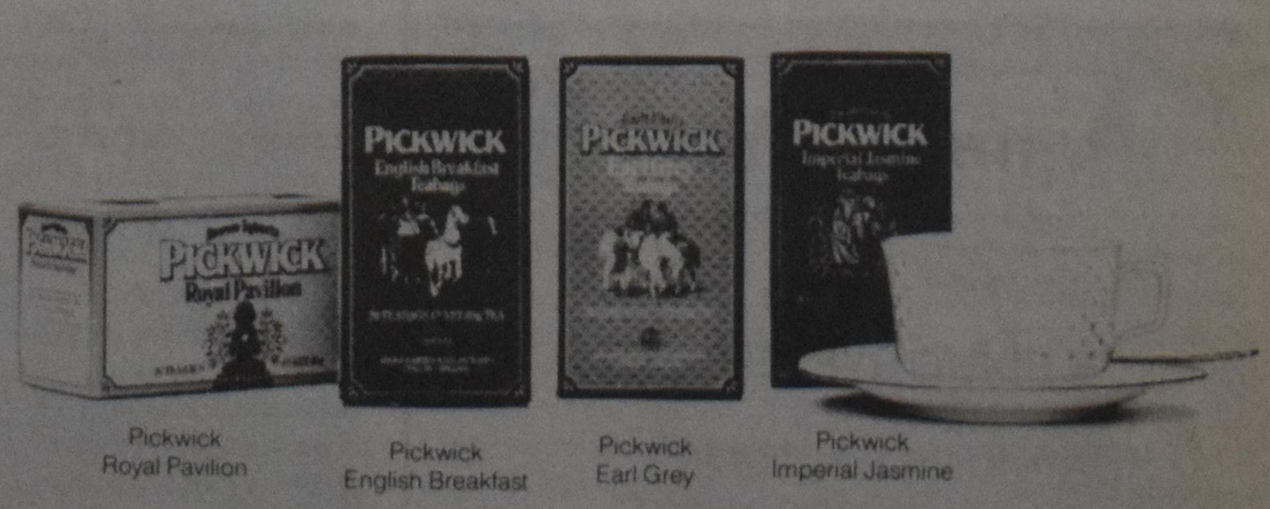

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Feature

Pitfalls for the tourism industry in developing countries

Christians too will find themselves tourists in Third World countries. When this happens, it's good to know how our tourism helps or does not help underdeveloped countries. We reprint the following information article from Unesco Features, No. 804/805.

Vaiju Mahindroo

The 1970s like any other decade produced its share of fads and fashions, idiosyncracies, political and economic theories and thoughts on life and living — some good, a lot quite appalling. One of the bad "good ideas" of the 70s which was very much in vogue and which is only now beginning to fall into disfavour is the notion of tourism as a short cut to development.

The theory was that a developing country, lacking an industrial base and the foreign exchange to construct it, could acquire both, and create thousands of jobs into the bargain by simply throwing its doors wide open to foreign tourists. They would come waving their hard currencies, it was said, and bring in their wake the investment required to build the necessary infrastructures — roads, airports, hotels and the like.

In the early 70s, a large number of developing countries thought they had discovered a veritable gold mine — the economic costs were minimal and the returns sizeable. But the social and cultural costs these countries have paid now seem too high. In a study titled *Tourism, Transnational Companies and Cultural Identities*, published by Unesco recently, Francois Ascher tries to explain why the great tourism boom has proved to be more of a mirage than a reality, and how the developing countries have gained far less than they thought they had.

According to Ascher, what really gave impetus to the tourism industry worldwide was the acceptance of the idea of "the right to a paid vacation." Holiday-making thus became a commodity to be consumed like any other; the number of tourists in the world grew very rapidly, and continues to grow despite a severe international recession. Of course the tourism cake, like any other, is most unequally divided between the rich and the poor, between the countries of the north and the south.

Statistics published by the International Tourism Organization show that 1,500 million tourist trips were undertaken last year, the number having grown almost tenfold in the past 10 years. The total turnover of the tourism industry (not counting transportation) now stands at $80,000 million. But at least 70 per cent of the arrivals are registered in the 24 industrialized countries belonging to the Organization for Economic Co-operation and Development (OECD).

These countries alone account for 80 per cent of the total revenue generated by the international tourism industry. Developing countries earn only 10 per cent of the revenues generated by tourism, the figure having doubled in the past 10 years. But even this meagre 10 per cent is very unequally distributed among the developing countries themselves.

It has become increasingly clear, argues Ascher, that the development of tourism has cost many low income countries dear. The initial expenditure turns out to be much heavier than is usually imagined, and the gestation period for the return on investment is extremely long. So most developing countries find, to their dismay that the benefits are long, too long, in coming. Tourism is also an unstable industry, subject to the ups and downs of the economic situation, and the vagaries of fashion.

Besides, a large chunk of the revenue generated by tourism in the developing countries goes back to the industrialized nations in the form of remittances earned by the handful of transnationals which control most hotel chains, transportation services and other allied trades. In 1980, for example, the OECD countries spent only $4,000 million more on tourism than they earned.

The arguments against the too rapid development of tourism in developing countries are not just economic, feels Ascher. Tourism is the ideal instrument for exporting certain social and cultural models, and, in several developing countries, has given rise to what has been described as the five-star culture, creating oases of plenty in a desert of poverty. These models can be doubly negative, firstly because they can destroy local identities, with the local population deserting their traditional *mores* to ape the tourist (most often from the West), and secondly because it gives a partial and distorted image of the tourist who is seen outside his normal environment and possibly behaving in a fashion he normally would not.

The fact that the tourist has more money, which he is prepared to spend freely, mostly on non-essential commodities, creates, in Ascher's view, an artificial market for the arts and crafts. For the most part ignorant of traditional arts and crafts, the tourist, buys at a great rate, as long as the articles are not too dear. Traditional craftsmen thus begin to mass-produce badly crafted articles to meet this demand. The same is true of musical evenings, and in certain countries music and dance have been adulterated to make things "understandable" — and saleable to the tourist.

Despite an increasing participation by governments tourism in the developing countries is very much in the hands of the transnational corporations, says Ascher. A dozen international hotel chains, for instance, own over one million hotel rooms in over 5,000 hotels with a combined turnover of over $15,000 million. Multinational companies also dominate the transport sector, where 20 large airlines have a turnover of over $40,000 million dollars.

Even in the domain of organized travel and package tours, the multinationals control 80 per cent of the traffic. According to Ascher, international tourism is now undergoing a change. People are increasingly attracted by the idea of ethnic holidays. "Going native" has suddenly become fashionable, and holidays in tribal settlements, Indian reservations and the like are mounting the popularity charts.

The ecological movement has also had great influence on holiday makers through well organized publicity campaigns, says Ascher, and fewer and fewer people are now attracted by large hotel complexes along the beach. Holidays now tend to centre around a particular activity, with special trips organized for enthusiasts for the theatre, tennis, golf or whatever.

Transnational companies have already begun to change their strategy in keeping with these new trends, the study indicates. Given the vast resources they command, the multinationals will have no difficulty in organizing and capturing new markets as and when they develop, contends Ascher.

Given these pitfalls, what then should developing countries do? Francois Ascher has a whole list of suggestions which he feels developing countries should adopt if they are to better their tourism industry.

1. Tourism, Ascher feels, should be adapted to the characteristics of a particular country. It should aim at originality and diversity, while attempting to minimize the risks of international competition.

2. Developing countries would do well to spend less capital on the infrastructure and use more local staff and traditional skills.

3. Developing countries should try to limit the tourism industry to a certain percentage of their gross national product.

4. Third World countries should develop social and cultural advantages. They can achieve this if they:

a) Associate the local population with tourism projects so that they can share in the benefits.

b) Exploit historical monuments for tourist purposes.

c) Satisfy the internal demand for tourism in order to diffuse the social tensions caused by wealthy tourists in impoverished countries (although how this is to be achieved in countries where the first priorities are food, shelter and education is not explained in the report).

d) Unite to deal jointly with the transnational corporations, and try as much as possible to limit their dependence on any particular group of companies or any particular country.

Simon Pols

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Science

Astronomy findings and simple faith can co-exist

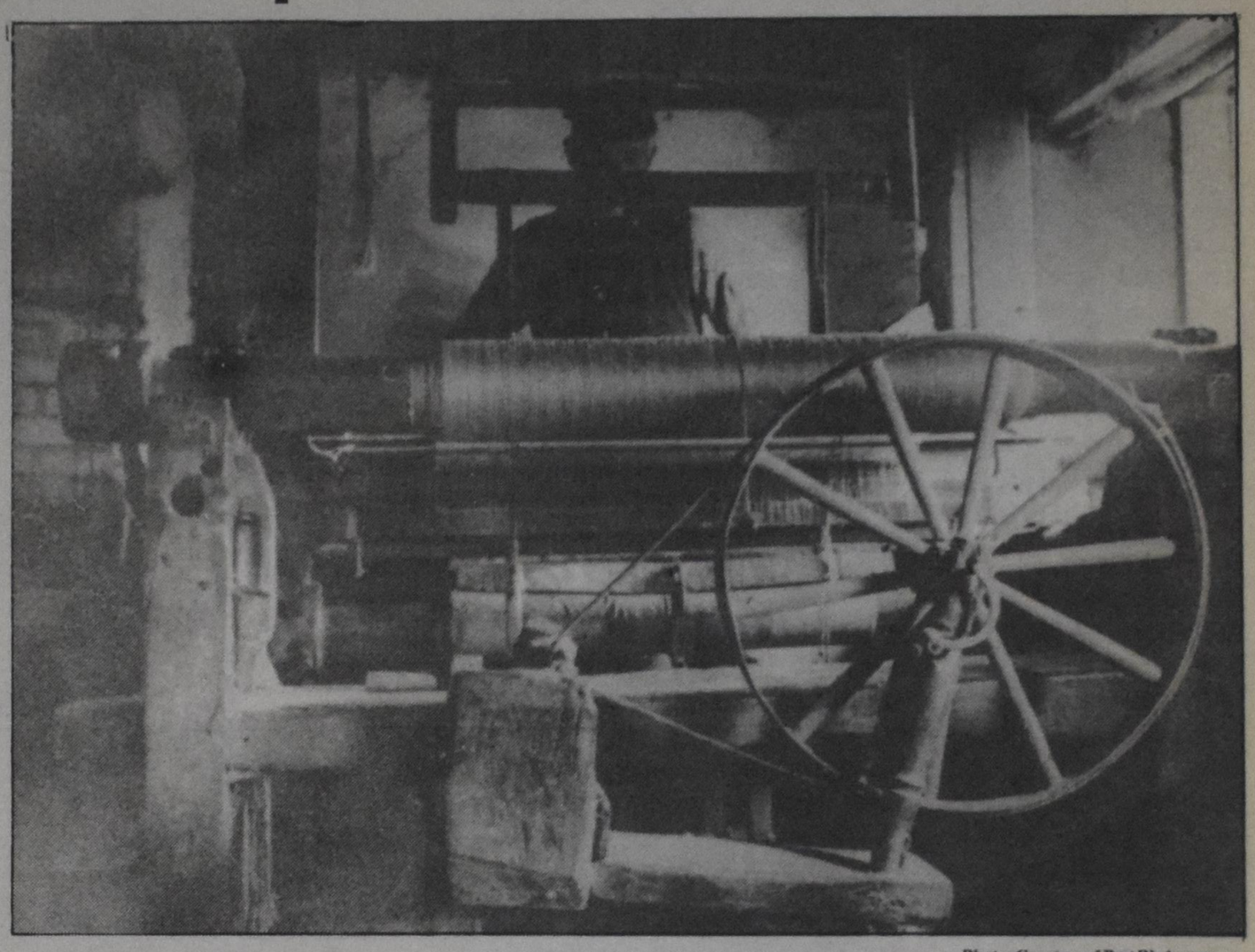


Photo: Courtesy of Bert Rhebergen

The author's grandfather, working behind the loom from which he would look out the window to the church spire in the distance.

Bert Rhebergen

For a long time I used to wonder what Revelation 21:24 means when it says, "And the kings of the earth do bring their glory and honour into it (the Holy City)." The kings of the earth that I read about in school history books never seemed very interested in bringing their glory and honour to the throne of God. It was after my parents passed away some years ago that I began to see this text in a different light.

I now see this text referring to all those people who, like my parents, lived the simple life of faith described by Jesus when He said, "Except you be converted and become as little children, you shall not enter the Kingdom of heaven." (Matthew 18:3) I dedicate this article to the memory of my parents and to the memory of how they did their best to live that simple life of faith and to pass it on to us, their children.

I have followed the discussion in *Calvinist Contact* about creation and how it happened with particular interest, because I have had an interest in astronomy as far back as I can remember. I think I acquired that interest from my mother, who in turn acquired it from her father. My grandfather, as he was sitting behind his loom, could see the church spire in the distance. He could predict what day of the year the sun would rise on one side of the tower and what day it would rise on the other side of the tower.

Since 10 years or so ago I have been a member of the Royal Astronomical Society of Canada (RASC), where I have met other amateur, and sometimes professional, astronomers. This has been a thrilling expanding of horizons for me. Some years ago I bought a copy of *Burnham's Celestial Handbook*. In this book of three volumes, available at any sizable telescope store, a professional astronomer gives a wealth of information about the stars visible at night.

But, from what I understand, Mr. Burnham is an agnostic. Does this mean that his research and the information he gives us can be safely ignored! I think not. As long as he and others like him give us information that does not depend heavily on philosophical assumptions, we have to accept that as valid information. When our understanding depends more strongly on philosophical opinions, we need to help each other understand what is involved. It is here, I think, that the Christian community has at times failed itself. One of the ways this failure has shown itself is in the style of some of the articles in *Calvinist Contact,* when we become vindictive against each other instead of being supportive in trying to understand the issues being discussed.

The Andromeda galaxy, photographed with 5" camera.

Easy, verifiable principle

The scientist in his or her research uses various scientific tools, some of which are of a very technical nature. Others, we find to our surprise, are pretty easy to understand. One of these easy-to-understand tools is trigonometry. Even if a person does not understand trigonometry, the principle behind it is self-evident.

Using scientific research, the astronomers of long ago determined the distance to the moon, the planets and the sun. They also determined the mass of all these bodies. When interplanetary probes were commenced, these values were found to be completely accurate and dependable.

Using the same step-by-step approach, scientists have measured the distance to the stars. The earth is 93 million miles from the sun. If we picture the orbit of the earth as a circle, we can say that the radius of that circle is 93 million miles. In half a year the earth travels halfway around that circle. We now have a diameter of 186 million miles. This diameter of the earth's orbit is the base of the trigonometric triangle used to find the distance to the nearer stars.

You can try it for yourself. If you are on a hillside, pick two distant landmarks: one nearer to you, then another farther in the distance. Now walk half a mile and you will see that the landmarks have changed their position relative to each other. In the same way, a nearer star will change its position relative to a more distant star. Even though this change is so small that it can be picked up only by the large professional telescopes, it is nonetheless real. "Using this method the distance of stars up to about 30 light years can be measured with good accuracy. Up to about 100 light years the distance can be measured with fair reliability and out beyond 300 light years this method becomes useless." (*Burnham's Handbook,* p. 89)

Measuring speed of light

We have to sidetrack a minute. How is a light year determined? This is done partly by using the distance between the planets earth and Jupiter. When earth and Jupiter are on the same side of the sun, they are about 390 million miles apart. When Jupiter is on the far side of the sun, earth and Jupiter are about 576 million miles apart. These are average distances, not exact. Jupiter has four large moons, visible from the earth with the smallest telescope. These moons revolve around Jupiter, like our moon around earth, with the precision of clockwork.

Long ago, astronomers started timing the disappearances and reappearances of these moons. It was soon discovered that

Continued on page 12 ...

Astronomy findings and simple faith can co-exist

... continued from page 11.

these timings became more inaccurate as the earth moved further away from Jupiter. It was eventually discovered that if the speed of light was taken into account, these inaccuracies disappeared and the timings became perfectly accurate. All of this becomes particularly fascinating when we see the handiwork of God in it.

There are other tools the scientist uses, one of which is called "the distance module." I have read about them, but since I do not yet fully understand them, I will not expand on them. There are two additional methods which I can mention. One of these involves the study of Cepheid variable stars. The other method involves the study of the "Red Shift."

There is a star in the constellation of Cepheus which pulsates at a regular rate. This rate can be measured to the precise minute. Again, this involves the use of large-scale professional instruments, but it can be done. In the course of time similar stars were found in all parts of the sky. These stars all have one thing in common: their rate of pulsation depends on their brightness. Therefore, they are called Cepheid variables, or Cepheids. If the rate of pulsation of a Cepheid can be determined, then its brightness can also be determined. If the brightness of a star can be determined, then we can obviously tell how far away it is. Observing all this, what else can we do but give adoration to God who has created everything in such a wonderful way.

Up till now, all the different scientific methods have been straightforward and, I would say, beyond argument.

Because the scientific measurements within the solar system were proven accurate, I am ready to concede that the measurements outside the solar system must also be accurate.

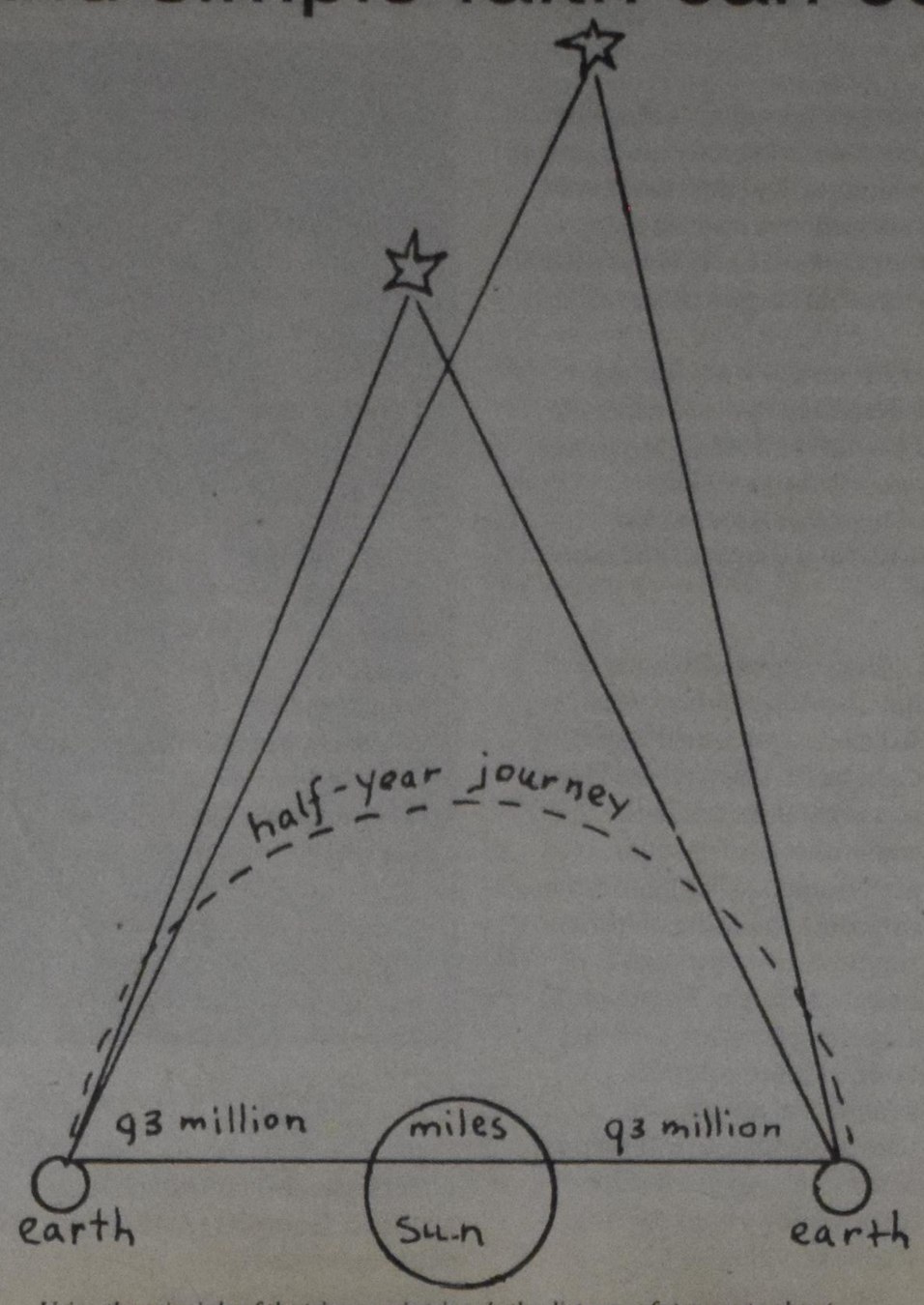
But what does one say when a Cepheid variable is found in the Andromeda Galaxy and, by means of the method I have described above, it is determined that the Andromeda Galaxy is 2 million light years away? I am inclined to follow the reasoning of Professor Howard Van Till, author of *The Fourth Day*, when he says that if an object is 2 million light years away it must also be at least 2 million years old, since it takes that long for the light to travel to earth where we can see it today.

Changing colour

And what does one say about the "Red Shift?" I cannot give a lengthy explanation of its nature. I can only compare it to a train whistle. When a train approaches us, its whistle has a high pitch. When it recedes from us, its whistle has a low pitch. In the same way, light from objects approaching us in the universe is displaced towards the blue end of the spectrum, while light from objects moving away from us is displaced towards the red end of the spectrum. It is this displacement which is called the Red Shift.

Scientists have discovered that the further away an object is from us, the further its light is displaced toward the red end of the spectrum and the faster that object seems to recede from us. Combining the Red Shift with the speed of an object's recession has given astronomers a unit of measurement called the Hubble Constant. But so far they have been unable to put a fixed value on the Hubble Constant.

They know with near certainty that the Andromeda Galaxy is 2 million light years distant because they have several tools with which to measure the distance. But they will not say that the quasar 3C273, the most distant object visible through a small telescope, is definitely 3 billion light years away because they have only the Red Shift to work with. It follows that they cannot say with certainty that this quasar is 3 billion years old. This is one of the reasons why astronomers admit their uncertainty about the age of the universe.



Using the principle of the trigonomic triangle the distance of stars up to about 30 light years can be measured with accuracy.

Exhilarating book

In this article I have tried to describe the scientific method as I have come to understand it. I am sure there are other people who can describe it in a much better way. I have restricted myself to the field of astronomy because that is a field I am somewhat familiar with. Most of my information I have received from *Burnham's Celestial Handbook*.

As long as the writer of this book sticks to facts and figures I have no trouble with the book. I enjoy every page of it. But when he starts guessing at the nature and meaning of things, I become uncomfortable. For the longest time, all I could do in that case was to put the book aside. I had no other study book to turn to until the book *The Fourth Day* came along.

I realize now how I have longed for the day when a Christian professional astronomer would give a Christian perspective on astronomy. I found it exhilarating to see astronomy described in such a way that everything has its origin, purpose and destination in God, the almighty creator and sustainer of all things.

Bible and creation agree

I do not see any of the foregoing as contradicting the historical nature of the Garden of Eden, of Adam and Eve, or of Noah and the Flood. I do believe that the Bible and the things we find in creation cannot contradict each other, because they both come from the same source. If they do seem to contradict each other, it is our understanding of one or the other, or both, which is at fault.

Maybe we have to take a much closer look at the creation story than we are accustomed to taking. When, for example, it says in Genesis 1:2 that the Spirit of God moved upon the waters, and science says that life evolved from the oceans, might that not mean the same thing? And is it not then the duty of Christian scientists to put a Christian perspective on scientific discoveries as Professor Van Till has done in his book?

Granted, there may still be disagreements, but these disagreements should not stop us from being "kindly affectionate to one another with brother love; in honour preferring one another." (Romans 12:10) What makes everything so exciting for me is that, while rubbing shoulders with brilliant astronomers through my RASC membership, I can still see myself as a recipient of the simple faith passed on to me by my parents through the grace of God.

Bert Rhebergen is a shipper and receiver for Sears Canada in Hamilton, Ontario.

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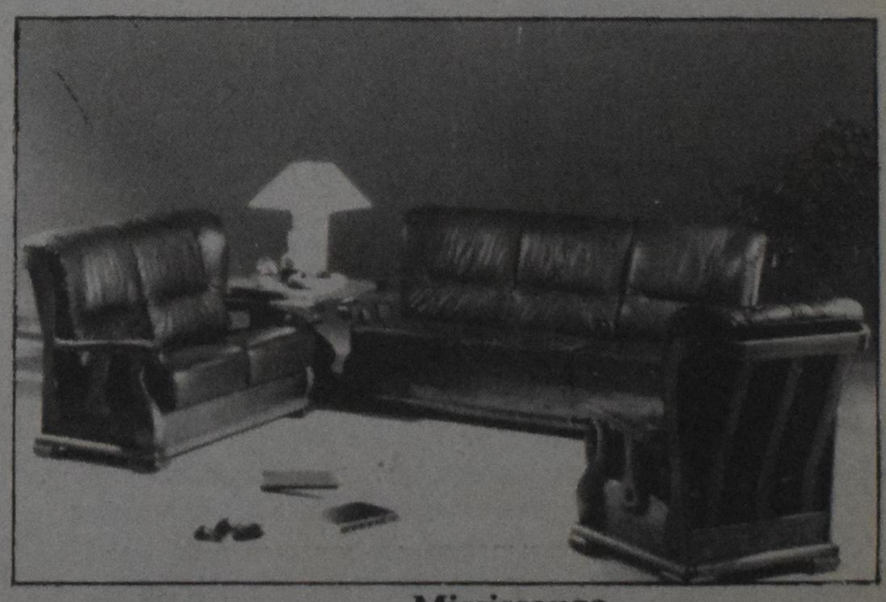

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Redeemer choir and organist to team with Hamilton Philharmonic

Marian Van Til

ANCASTER, Ont. — In a move which Redeemer College is eagerly anticipating, Hamilton Philharmonic principal conductor Boris Brott is taking part of his orchestra to the college auditorium three times this season, sharing a concert series with the Redeemer College Choir, and organist Christiaan Teeuwsen, the choir's conductor.

Brott, an internationally recognized conductor who has a special interest in promoting Canadian talent, says of the project, "I am thrilled to be able to present a series of concerts of basically baroque music in the excellent acoustic atmosphere of Ancaster's Redeemer College. Further, the college's new tracker action Dutch organ is among the finest instruments in North America and I am looking forward to making music with it."

The first concert in the series entitled *Stained Glass,* will feature a "Festival of Light" (Dec. 2) consisting of Christmas and Hannukah music for choir and orchestra. A second concert (Jan. 20), "Viva Vivaldi," will present music of Antonio Vivaldi, with soloist Suzanne Shulman.

"Amadeus," the third concert in the series (Mar. 23), will present music of the Age of Enlightenment. Chris Teeuwsen will premiere a recently discovered Haydn organ concerto which he first heard in The Netherlands in 1985.

Prior to each concert, Mr. Brott will discuss the music to be heard that evening. After each concert, the audience will be able to speak with the musicians while refreshments are being served.

The Redeemer College auditorium seats 1,000 people. The *Hamilton Spectator* has called it "precisely the medium-sized performing space that areas arts groups are looking for."

[Look for a feature-length story about Redeemer's Reil organ in next week's C.C.]

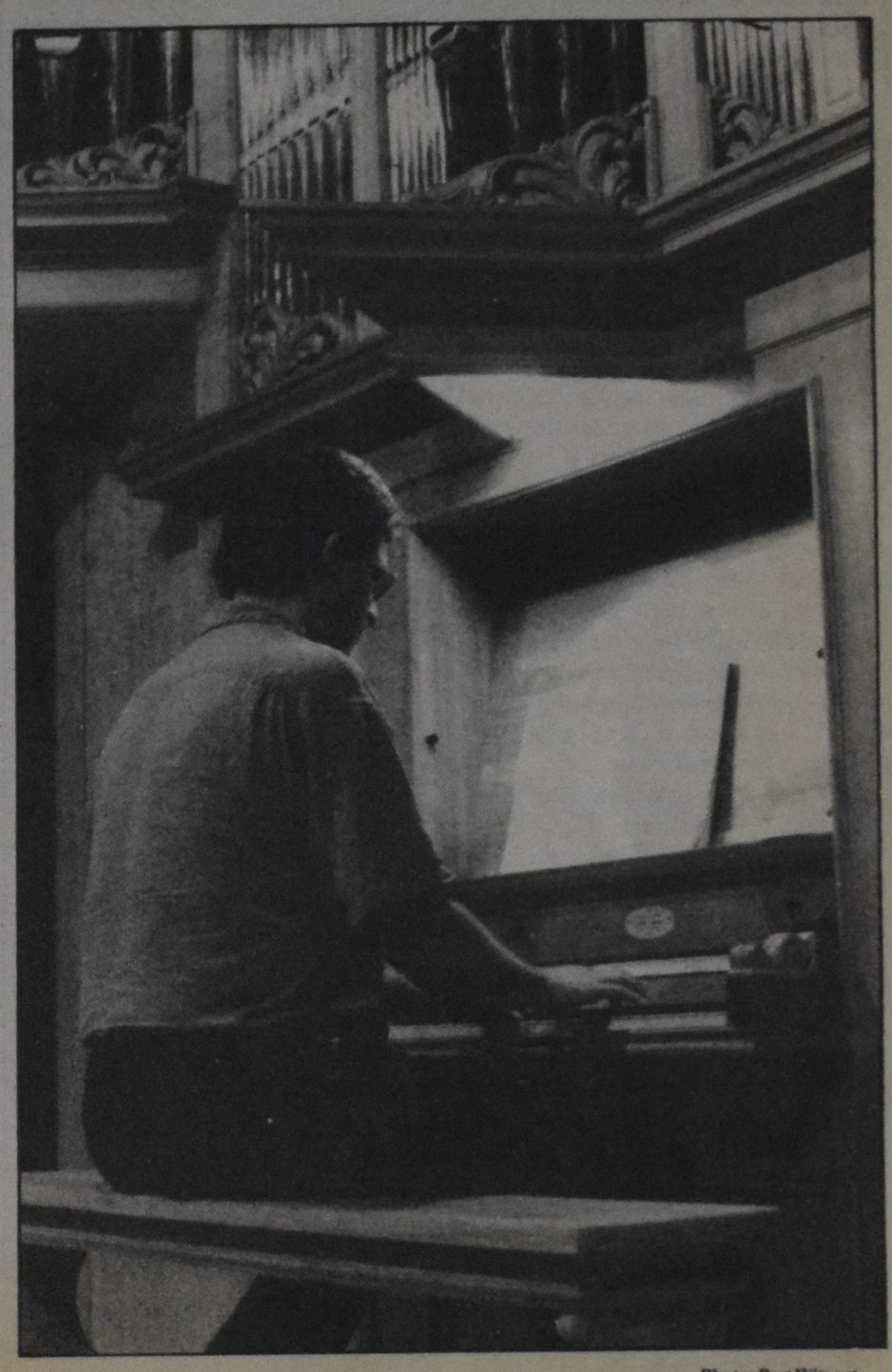


Photo: Bert Witvoet

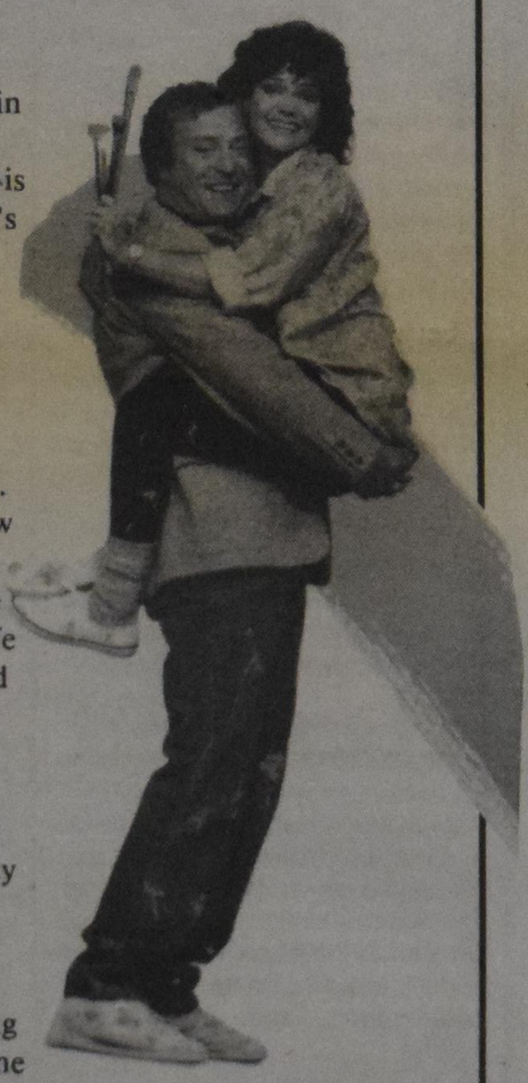
Christiaan Teeuwsen playing the nearly-completed Reil organ at Redeemer College, Ancaster, Ontario.

Cinema summaries

Marian Van Til

Surrender

Rated PG
Stars Michael Caine, Sally Field, Steve Guttenberg, Peter Boyle.
Written and directed by Jerry Belson.



Daisy Morgan (Sally Field) is a painter who is so afraid of possible poverty and failure that instead of doing her own art, she stamps ready-made pine trees and alpine villages onto mass-produced mountain scene canvasses.

Sean Stein (Michael Caine) is successful. He's rich. And he's a vulnerable mystery writer who is continually losing his heart and his money to the women he allows into his life.

Daisy Morgan's lawyer boy friend is a tiny boy in a man's body. He's narcissistic. He's rich. But he's too shallow to be vulnerable.

Sean Stein is about to move to Kuwait for the rest of his life so that it will be easier to avoid further emotional and monetary attachments to women.

Sean Stein and Daisy Morgan meet at a benefit party for a trendy cause. They're bored.

Soon, burglars make quick work of the goods and clothing of the well-heeled guests, tie the partygoers together in pairs, and leave with the loot. Guess who gets tied up together?

Suddenly, Seanstein (as his lawyer affectionately knows him) has a renewed interest in women, and Daisy Morgan questions the integrity of her self-interested boy friend. "True love" strikes. Almost.

Seanstein wants to make sure that this time he's loved for his true self, so he fains obscurity and poverty. Daisy, on the other hand, needs to mother her lawyer friend as much as she *needs* his wealth, so she has doubts about Seanstein.

The insecure artist is attracted to the emotionally shell-shocked writer, but they end up writing each other off (so to speak).

We all knew from the beginning, however, that it would only be a matter of time before their "priorities" would coincide and they'd *surrender.*

The premise of this comedy is centuries old. Shakespeare used it. But in this case, it doesn't have the substance to sustain actors of as high a caliber as Caine and Field, nor an intelligent audience. And its sexual mores will be offensive to many.

It could have been a comical but poignant statement about certain very human traits: lack of self-confidence, love of money, the need for security, the difficulty of breaking bad habits. But director Belson's movie brush only dabs at these with pale, unconvincing strokes. His movie pen runs out of ink in nearly the first scene.

I would stick with Shakespeare.

Don't weep for Sudbury!

(Canadian Scene) — Like many cities dependent on a single industry, Sudbury began to go into a decline when the world price of its chief commodity dropped.

For 100 years, Sudbury had been a northern Ontario mining town where nickel was king, with the Inco and Falconbridge mines its major employers. Inco Ltd., the world's largest producer of nickel, watched its share of the international market shrink to 29 per cent and in 1981, suffered a loss of half a billion dollars. The unemployment rate rose to 32 per cent of Sudbury's regional labour force of 69,000 people.

But today, don't weep for Sudbury. An energetic, creative group of its citizens has stopped the decay through concentrated action and although unemployment still is high (at 10.5 per cent), Sudburian's optimism for their future is also high.

New homes are selling at an average of $25,000 more than five years ago. An automobile dealer is undertaking a $200,000 expansion and sees a five per cent rise in sales this year. And a new emphasis on tourism is bringing additional hundreds of thousands of dollars into the local economy.

Push to diversity

In 1981, regional council chairman Tom Davies saw that the only hope for Sudbury's future was to break the area's dependency on nickel mining. He conferred with local mayors, provincial and federal politicians, business people and union leaders. The Sudbury Regional Development Corporation was formed and to head it the group chose S.L. "Spike" Hennessy, a tough-minded former city engineer and university administrator.

Every avenue of potential expansion was explored. Hennessy and his team contacted governments and businesses with one single objective: come to Sudbury. With new government training programs established, business and industry began to move to the area. New businesses range from mining suppliers to garment manufacturers.

The city's former unattractive appearance had made it an unlikely centre of tourism, but in 1984 the Ontario government built the $20 million Science North there. Designed in the fashion of Toronto's Ontario Science Centre, it attracts 200,000 visitors a year. A federal tax data centre has created 1,000 jobs and the main offices of Ontario's Ministry of Northern Development and Mines will relocate by 1989, creating 300 more jobs.

Sudbury will find itself on the international map next July when the second biennial World Junior Championships in athletics will take place there. Last year's first championships, in Athens, drew athletes from 150 countries.

The athletic event sits well with City of Sudbury Mayor Peter Wong who, like Hennessy, was a former city engineer.

"Sudbury has always been a multicultural place" he says. "We have citizens representing 65 different ethnic origins living here — and getting along well together. We're an ideal city to host the World Championships. To draw attention to ourselves, we coined a slogan 'Sudbury — the best kept secret in Ontario.' With this prestigious event coming to Canada, and to our city, in particular, we don't think Sudbury — and all that's happened here in the past few years — will be a secret much longer!"

Classifieds

Classified Rates

Births $22.00
Marriages & Engagements . $25.00
Anniversaries $30.00
Obituaries $30.00
Notes of thanks $21.00
Birthdays $20.00

All other one-column classified advertisements: $7.50 per column inch with a minimum of $10. For letter under file number, $10 extra. Photos: $7.50 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.) Calvinist Contact will not be responsible for any errors due to hand-written or phoned-in advertisements.

NOTE: Newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only $10! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose $10 and the couple's future address.

Note our new address: Calvinist Contact Publishing Ltd., 261 Martindale Rd., Unit 4, St. Catharines, ON L2R 6P9

Thanks

ATTEMA: We wish to express our sincere thanks for the prayers, words of comfort and sympathy shown to us in the recent loss of our dearly loved wife, mother and grandmother, Ann Attema.
"Earth hath no sorrow that heaven cannot heal."
Dick Attema and family

KLEIN: We wish to thank all those who remembered us on the occasion of our 50th wedding anniversary. Your prayers, best wishes, calls and cards were much appreciated. Above all, we thank the Lord of life who allowed us to celebrate this special occasion.
Evert and Jannie Klein, 13264 Aragon, Apt. 6, Pierrefonds, PQ H9A 1E4

Births

BOVEN: Harrold and Gertie thank and praise the Lord for the precious gift of our first-born child, a daughter, ALICIA ANNE, born on Sept. 4, 1987, weighing 9 lbs. 8 oz. Third grandchild for Mr. and Mrs. Jacob Boven of Kitchener and first grandchild for Mr. and Mrs. Fred Postma of Chatham.
Address: 1125 Third St. E., Fort Frances, ON P9A 1S6

ELGERSMA: We, Mel and Carol, give praise and thanks to God for blessing us with the birth of our third child, another precious daughter, CINDY RENEE, born on Sept. 9, 1987, at 5:48 p.m., weighing 8 lbs. 3 oz. She is welcomed by sisters Leanne and Melissa. Cindy is the fifth grandchild for Mr. and Mrs. Andrew Cupido of Edmonton, Alta., and the 35th grandchild for Mr. and Mrs. Albert Elgersma of Neerlandia, Alta. She is also the 22nd great-grandchild for Mrs. P. Cupido and the 17th great-grandchild for Mr. and Mrs. P. Hoekstra, all of Edmonton, Alta.
Address: Box 118, Neerlandia, AB T0G 1R0

HAMSTRA: "Lo, sons are a heritage from the Lord." (Ps. 127:3a)
Jake and Jean (nee Faber) thank the Lord for entrusting into our care, a son, WESLEY JACOB, born Oct. 1, 1987, weighing 8 lbs. 15 oz. A brother for Karen and Michael. Proud grandparents are Mr. and Mrs. Peter Hamstra of Brampton and Mr. and Mrs. Jacob Vermeulen of Strathroy.
Home address: R.R.#7, County Rd. 39, Strathroy, ON N7G 3H8

Anniversaries

Golden Wedding Anniversary

Wieringen, The Neth. — Niagara Falls, Canada
1937 October 8 1987

Wedding text: Prov. 3:6
With thankfulness to the Lord, we celebrated the 50th anniversary of our loving parents and grandparents,

JOHANNES and JOHANNA BRAAKSMA
(nee Ippel)

With love and congratulations from their children and grandchildren:
John & Joanne Braaksma; Julie, Jennifer — Ottawa, Ont.
Nell & Loren Meyer; Lorrie, Lonna, Lynneé, Marvin — Belmont, Mich., USA
Gerald & Virginia Braaksma; David, Debbie — St. Catharines, Ont.
Tina & Paul Summerskill; Karen, Nancy — Port Dalhousie, Ont.
Elizabeth (Betty) Braaksma — Thunder Bay, Ont.
Home address: 4518 Mitchell Ave., Niagara Falls, ON L2E 6R7

Trenton — Hastings
1957 October 26 1987

"O God enthroned in heaven, I lift my eyes to you. We look to Jehovah our God for his mercy and kindness." (Psalm 123:1,2)
We praise God for his faithfulness and loving kindness He has shown to our special parents,

DICK and MARIA DE-JONG
(nee Dreise)

who will celebrate, with their children and grandchildren, their 30th wedding anniversary. We thank God for blessing us with devoted parents who always show continual love and support. We pray that God may grant you both many more years of happiness and blessings.
Congratulations from:
Ted & Judy De-Jong; Sarah, Philip — Campbellford, Ont.
Mark & Marianne Visser — Chatham, Ont.
Dianne De-Jong — Belleville, Ont.
David & Cathy De-Jong — Belleville, Ont.
Ken De-Jong — Hastings, Ont.
Jennifer De-Jong — Belleville, Ont.
Home address: R.R.#2, Hastings, ON K0L 1Y0

Rottevalle (Fr) — St. Thomas, Ont.
1932 November 3 1987

"Let them give thanks to the Lord for his unfailing love." (Psalm 107:15a)
It is with thankfulness to God for all his goodness that we may celebrate the 55th wedding anniversary of our dear parents, grandparents and great-grandparents,

SIETSE (Cecil) and HINKE (Hennie) SPOELSTRA
(nee Byma)

We hope and pray that the Lord may keep you in his care and continue to bless you in the years to come.
Congratulations Mom and Dad, Pake and Beppe:
John & Tine Spoelstra — St. Thomas
Andy & Penny
Kathy & Ed
Martin
Antonia & Martin Speelman — Strathroy
Peter & Carol
Henriette & Martin
Charlie & Janette
Marlene & Wilf
Annette & Steve
Mark
and 12 great-grandchildren.
Home address: 97 Southdale Rd., St. Thomas, ON N5R 1C1

Calvinist Contact keeping the community informed.

Anniversaries

Doorn, The Neth. — Terrace, B.C.
1947 November 12 1987

With joy and thankfulness to our Lord, we wish to announce the 40th anniversary of our dear parents and grandparents. May the Lord continue to bless and keep them in his care.

CHRIS and ALI TROELSTRA
(nee Van Barneveld)

With love from your children:
Berta & Marten den Haan; Elena, Chris — Victoria, B.C.
Anka & Terry Manders; David, Graham — Summerland, B.C.
Audrey & Pearse Walsh; Tim, Adrian, Ashlyn, Meaghan — London, Ont.
Peter & Irene Troelstra; Christopher, Jennifer — Edmonton, Alta.
Cheryl & Wayne Wyatt; Chris, Mark, Alyssa, Brian — Terrace, B.C.
Elsie & John Van Dyk — Stoney Creek, Ont.
Home address: 4704 Walsh Ave., Terrace, B.C. V8G 1Y6

Special anniversary

Iron Springs, Alta. — Brampton, Ont.
1957 November 13 1987

I would like to use this means to express my love and respect to my husband,

PETER VAN EGMOND

for his 30 years of loyal service in God's Kingdom.
My wish is for many more years of ministering together to the people we love.
"For we do not preach ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake." (2 Cor. 4:5)
Your wife Jenny

1942 October 14 1987

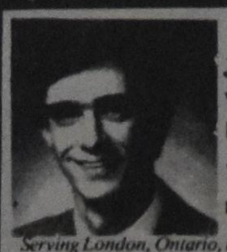
"I will instruct you and teach you in the way you should go; I will counsel you and watch over you." (Ps. 32:8)
With thankfulness to the Lord for the many blessings He has given to our family, we celebrated with our parents and Opa and Oma,

NICOLAAS and BARTHA KNOPPERS
(nee Boon)

the occasion of their 45th wedding anniversary and also their 45th anniversary in the ministry of the Word.
"Put your hope in God, for I will yet praise him, my Saviour and my God." (Ps. 42:11b)
Congratulations Mom and Dad, Oma and Opa. May the Lord continue to bless you in his service.
Jake & Jocelyne Knoppers — Montreal, Que.
Annelies Knoppers — Okemos, Mich.
Bastian & Joan Knoppers; Alexis, Jessica, Elizabeth — Chicago, Illinois
Bartha & Daniel Knoppers-Turp; Nicolas, Catherine — Montreal, Que.
Nick & Jo Knoppers; Nicole, Lelana — Edmonton, Alta.
Gary & Laura Knoppers; Theresa — State College, Penn.
Home address: 10736-43 St., Edmonton, AB T6A 1V4

Real Estate

VANDERGOOT REALTY INC. VRI



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Obituaries

Oct. 1, 1945 — Oct. 12, 1987

"But as for me, it is good to be near God." (Psalm 72:28a)
On Oct. 12, 1987, after almost 3 years of struggling with cancer, the Lord took unto himself,

LUKE VAN HARMELEN

at the age of 42.
Predeceased by two brothers.
Beloved husband of Sandy van Harmelen (nee Brenner).
Dear father of:
Grant
Maynard
Daniel
Shaun
Timothy
Dear son of: John and Margaret van Harmelen — Clearbrook, B.C.
Dear son-in-law of: Maynard and Eileen Brenner — Burnaby, B.C.
Dear brother of:
Martha & Bill te Hennepe — De Roche, B.C.
Mary & Simon Beldman — Dorchester, Ont.
Margaret & Martin Bootsma — Salmon Arm, B.C.
Joanne & Martin Ravensbergen — Mt. Lehman, B.C.
also several nieces and nephews.
Home address: 9642 - 162A St., Surrey, B.C. V3R 4R6

On the 19th of October, the Lord called home my dearly beloved wife,

GERDINA VAN HERWERDEN
(nee Jungerius)

in her 79th year.
During the last 9 years she lived in the shadow, and later on in the darkness of mind through Alzheimer's disease.
Thank you Lord, that she now may live with you in your eternal light and glory.
J.J. Van Herwerden, 747 King St. E., Oshawa, ON L1H 1H1

Op de eerste dag van de week nam de Here van ons, ons trouwe medelid en oud-presidente,

Mrs. MARCHIENA WESTRA

op de leeftijd van 83 jaar.
"Wie in de schuilplaats des Allerhoogsten is gezeten, vernacht in de schaduw des Almachtigen." Ps. 91:1
Vrouwenvereniging "Ora et Labora," Lethbridge, Alta.

"Jesus said, 'I am the resurrection and the life. He that believes in me, though he were dead, yet shall he live.'" (John 11:12)
On Oct. 11, 1987, our Lord called home our dear mother, grandmother and great-grandmother,

MARCHIENA WESTRA

at the age of 83 years.
Predeceased by her husband Peter Westra on Jan. 28, 1987.
Lloyd & Nettie Westra — Edmonton, Alta.
Jenny & Gerry Schalk — Cranbrook, B.C.
John & Joyce Westra — Lethbridge, Alta.
Ena & Peter Wamsteeker — Red Deer, Alta.
John & Grace Westra — Edmonton, Alta.
Ev & Barb Westra — Edmonton, Alta.
Funeral was held on Oct. 14, 1987, in the Lethbridge Chr. Ref. Church. Rev. J. Tuininga officiating.

Miscellaneous

Durham Region Right to Life Association has audio and video materials as well as speakers available for students, teachers, clubs and churches, etc. For info. (416) 668-7911.

Personals

Nolda .....?
I worked with you in Schiedam in Kraaminrichting. Was in the forties. Did you follow your parents to Canada? Call 750-9742. Corrie Van Dyk-Brouwer, Brantford, Ont.

Accommodation

Room for rent in 3-bedroom townhouse in Toronto, located on Broadview, between Gerard and Dundas. Shared kitchen and bathroom facilities. $320 monthly plus shared utilities. Contact Barb Stevens at (416) 461-1374 or at ICS 979-2331.

For Rent

Florida-Gulf of Mexico: 2-bedroom condo, ideal family place in Indian Rocks, very private, heated pool, across road from beach. Available until Jan. 23, 1988. Rent rates US $350-500 per week. Phone Toronto: 226-1137 or 785-0794.

Florida, near Orlando: furnished, two-bedroom, mobile home, with large kitchen, livingroom and sun porch; all utilities included. $200 U.S. per week for one couple; $250 U.S. per week for two couples. Phone: (416) 791-0250.

For Sale

For sale in St. Petersburg, Florida: 20' by 40' mobile home on 50' by 55' rented waterfront lot in nice adult park. 2 bedrooms, 2 bathrooms, 8' by 12' glassed-in porch, carport, utility shed, washer, dryer, fully furnished, central heat and air conditioning, 7 years new, ready for occupancy, $32,000 U.S. Call 616-245-2049 U.S. or 519-752-4413 Canada.

Employment Wanted

Married man, ready for a change in position on a dairy farm. Approximately 8 hours a day, circumstances permitting. Fully experienced in milking and feeding and loves doing it. If this could apply to your situation, please drop us a line.
Write to: file #2476, Calvinist Contact, 261 Martindale Rd., Unit 4, St. Catharines, ON L2R 6P9

Real Estate

New listing, 200 acres open bottom land. Two barns for beef and hogs. Could easily adapt one barn for dairy. Licensed gravel pit at rear of farm. Some hardwood bush. Four bedroom home.

100 acres, 95 workable. Newer barn setup for finishing hogs. Twelve-year-old bungalow. Highway location. Adjoining 90 acres may be purchased.

200 acres, 190 workable, suitable for beef and hogs. Open bottom land. Bush. Brick home. Large barn. Two silos. Another 200 acres adjoining land could make a 400-acre package.

9½ acres country property on paved road. Bordering on river. 1½-storey modernized home. Double detached garage.

P.H. Hiller Realty Ltd.
935 Main St. W.
Listowel, Ont.
Ph: 519-291-1544
Eve: Albert Carson 291-1395
or Helen Cullen 291-1709

Classifieds

Help Wanted

Single mother of 2 small children seeks live-in childcare to enable her to work 12 hour days and nights. Also, works every other weekend. Call (519) 245-2437.

Class "A" auto mechanic required for busy 3-bay repair shop on Hamilton mountain. Late model tune-up experience a must. Call Bill Verboon at (416) 385-0341.

Person wanted to work on farrow to finish **hog farm.** House available. For further information contact: Four Seasons Poultry Farms, R.R.#6, Goderich, ON N7A 3Y3 or phone Harry at 519-529-7982 or Ron at 519-529-7697

Teachers

BRANTFORD: Due to maternity leave we are looking for a **Kindergarten** teacher for **Brantford Chr. School,** from Jan. 4, 1988, until the end of the school year. This is a part-time position, 3 days per week (Mon., Wed., Fri.) and also a possible 2 mornings remedial. Submit resume to: Mr. C. Vanderveen, Principal, c/o the school at 7 Calvin St., Brantford, ON N3S 3E4; telephone: (519) 752-0433.

Teachers

LINDSAY, Ont.: A **primary/junior teacher** needed for a growing Christian elementary school. Position Jan. - June with growth possibilities. Applicants should have an Ontario teacher certificate and be prepared to work in a trans-denominational school with new building under way. Apply to: **Heritage Christian School,** Gerald Brock, Principal, 130 Colborne St. W., Lindsay, ON K9V 3T5. Phone: (705) 324-8363.

Help Wanted

Lady in her sixties requires live-in **housekeeper** and light nursing care. Call (519) 647-3771.

Help Wanted

Employment opportunity at the Institute for Christian Studies: **Secretary/receptionist.** Duties include answering phone, typing, word processing and working with ICS publications. Typing skills a must. Send resume to: ICS 229 College St., Toronto, ON M5T 1R4 or phone Sarita at (416) 979-2331.

As a way of extending our congratulations, C.C. will publish anniversary pictures **free of charge** for those couples celebrating 50 years or more together.

All other pictures are subject to a charge of $7.50 (Canadian).

For Sale

Een Leuk Geschenk Voor Holland

VAN TOEN EN NU

door Lini R. Grol

Een gezellige dichtbundel met knipsel-illustraties, 60 bladz., $5.50.

Send cheque or money order to:

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$1.50 postage and handling per book. Two copies mailed free of charge.

Lini Grol, 1431 Pelham Rd.
Fonthill, ON L0S 1E0

Engineering Staff Needed

An Electrical Engineer possessing industrial experience and at least a Masters Degree (interest in obtaining or possession of a Ph.D. preferred) is needed in an ABET accredited, Bachelor of Science in Engineering (B.S.E.) program at Calvin College.

Calvin College seeks faculty members who affirm the Christian faith as expressed by the Reformed creeds and have academic and personal qualifications for teaching and scholarship.

Please address inquiries to:
Dr. Lambert J. Van Poolen, Chair
Engineering Department
Calvin College
Grand Rapids, Michigan 49506
(616) 957-6337

ref. 10/12/87 CALVIN COLLEGE IS AN EQUAL OPPORTUNITY EMPLOYER.

FACULTY OPENINGS CALVIN COLLEGE

The college is seeking applications for possible openings beginning September, 1988, in the following departments:

Biology
Chemistry
Communication Arts and Sciences
Economics and Business
Education
English
Engineering
French
History
Mathematics/Computer Science
Music
Nursing
Philosophy
Physical Education
Physics
Psychology
Religion and Theology
Spanish
Science Education

Some departments have tenure track positions and some have temporary positions to replace people on leaves.

Inquiries regarding possible future positions in any department are always welcome. Applications from North American minorities in any discipline are strongly encouraged. Calvin College seeks faculty members who affirm the Christian faith as expressed by the Reformed creeds and have academic and personal qualifications for teaching and scholarship. Interested persons or persons who wish to make nominations should correspond with the chairman of the respective department at:

Calvin College
3201 Burton St. SE
Grand Rapids, Michigan USA 49506

CALVIN COLLEGE IS AN EQUAL OPPORTUNITY EMPLOYER.

clac — Christian Labour Association of Canada

We have an opening for a person to be trained for the position of

STAFF REPRESENTATIVE

The successful applicant will be working in south/western Ontario from the union's Chatham regional office.

Among the basic qualifications we are looking for are the ability to communicate effectively and an interest in representing and dealing with people.

Starting date for this position is somewhat flexible, subject to availability of the successful applicant.

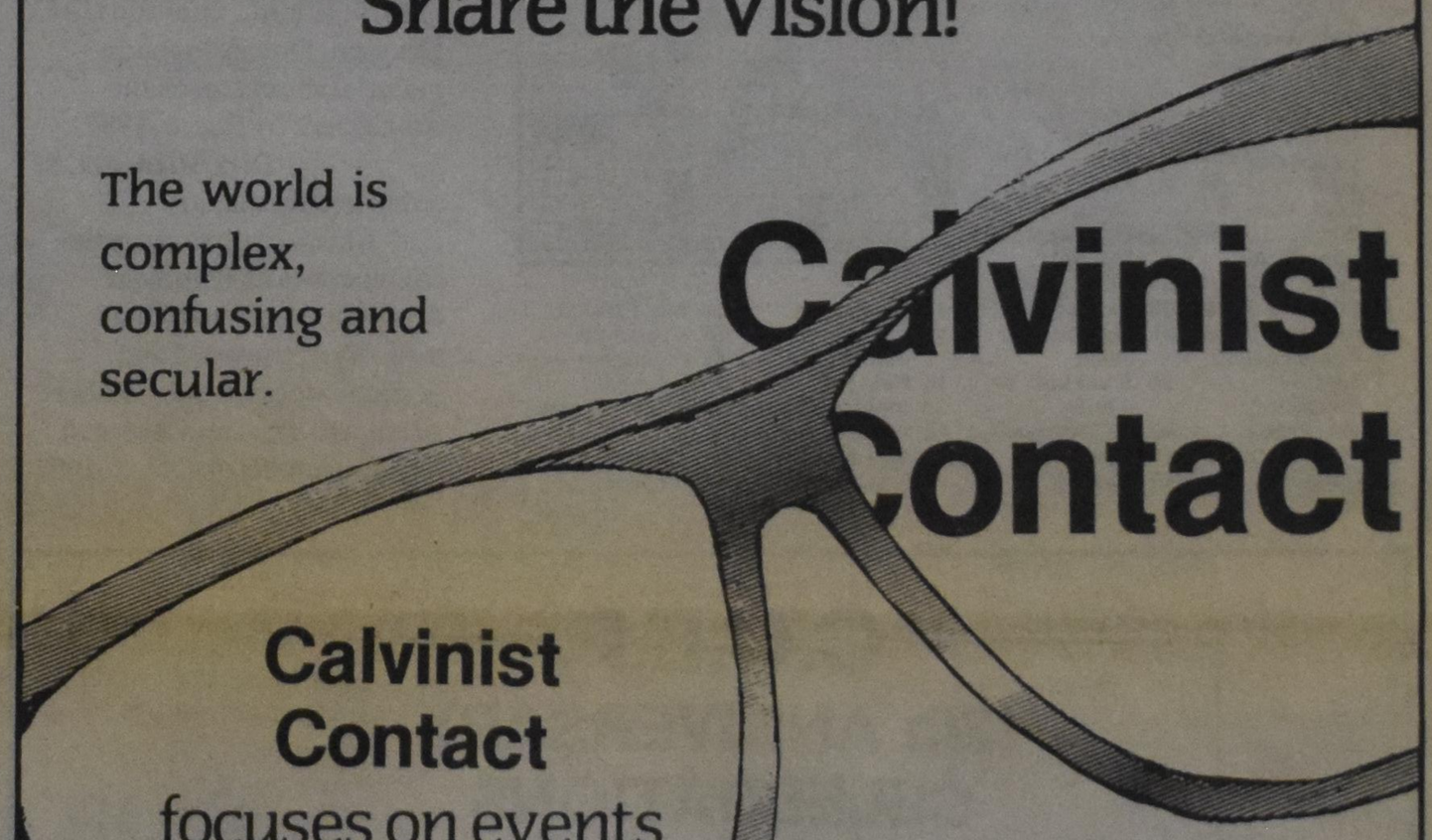
Applications in writing, together with a resume, should be addressed before **November 25, 1987,** to:

Executive Secretary
Christian Labour Association of Canada
821 Albion Rd., Rexdale, ON M9V 1A3
Phone: (416) 744-2340

Share the Vision!

The world is complex, confusing and secular.

Calvinist Contact focuses on events in the light of God's Word.



If you agree with our focus ...

Supply us with the names and addresses of up to six persons you believe would benefit from receiving a four-week free subscription to **Calvinist Contact** at no obligation.

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Name (Please print)
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Address
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Postal Code

6 _____
Name (Please print)
_____
Address
_____
Postal Code

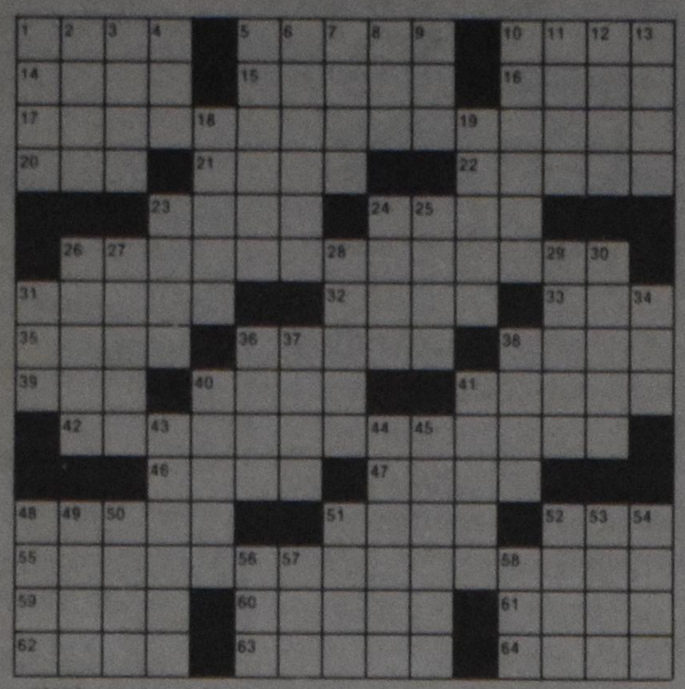
May we tell them you suggested their names? ☐ Yes ☐ No _____
Please print your name

Send to: **"Share the Vision,"** Calvinist Contact, 261 Martindale Rd., Unit 4
St. Catharines, Ontario L2R 6P9

Events

Weekly Crossword

by Frank R. Jackson



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ACROSS
1 Drudging author
5 Court statements
10 Lotion
14 Farm measure
15 With full force
16 Silkworm
17 Songwriter
20 Limb
21 Dobbin's feed
22 Contradict
23 Edible root
24 Souchong and Darjeeling
26 Songwriter
31 Noisy party
32 Augments
33 Afr. antelope
35 Musical work
36 Measures out
38 One of a pair
39 Mountain pass
40 Opulent
41 Barely warm
42 26A's advice
46 Division word
47 True
48 Model maker's wood
51 Ripened
52 Boater's need
55 Tired pair by 17A
59 Afr. river
60 Hackneyed
61 Shower
62 Vast expanses
63 Rocky debris
64 Choir voice

DOWN
1 Concealed sunken fence
2 Sour taste
3 Fill to superfluity
4 Lager holder
5 Building front
6 High explosive
7 Conveyances
8 Tiny —
9 Blackbird
10 Mandate
11 Yemen native
12 Stead
13 Brewers' grain
18 Tyrolean sound
19 Rugged rocks
23 — out (makes do)
24 Ocean motion
25 Terminates
26 Station
27 Palate lobe
28 Woodworker's tool
29 Giraffe's cousin
30 Away from home
31 Mythological big bird
34 Garden area
36 Glove
37 Rebounding voice
38 Breakfast or dinner
40 Of kidneys
41 Commerce
43 Busses
44 Sock type
45 Indian tent: var.
48 Heat measurements
49 "Just — doch-an'-dorris" (Lauder)
50 Ms Falana
51 Armadillo
52 Iridescent gem
53 Landed
54 Sporting town
56 Curve
57 Catchall abbr.
58 Mouths

Last Week's Puzzle

H	A	I	R	S		S	T	O	A		P	E	R	M
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M	O	N	T	A	N	A		N	E	E	D	L	E	S
			E	L	O	N		E	R	I	N			
C	L	A	D		A	G	E	D		T	E	N	S	E
R	U	N		S	H	E	M			I	R	O	N	S
E	R	E	C	T		R	I	D		E	S	N	E	S
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			A	L	A	S		T	A	T	A			
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O	C	C	U	R	R	E	N	T		U	L	T	R	A
A	R	A	R		I	N	R	O		M	E	T	E	R
T	O	N	E		S	T	A	R		B	R	A	Y	S

Church news

Christian Reformed Church

Called

— to Cochrane, Ont., evangelist Henry Boehm of Grand Rapids, Mich.

— to Exeter, Ont., candidate Robert Arobogast

— to Collingwood, Ont., candidate Kenneth Gehrels

Accepted

— to St. Albert, Alberta, candidate Dick J. Heinen

— to Immanuel, Langley, B.C., candidate Robert Hogendoorn.

Declined

— to Jubilee Fellowship, St. Catharines, Ont., candidate Robert Hogendoorn

Classis meeting

— Classis Huron will meet in regular session on Jan. 13, 1988, 9:30 a.m., Drayton CRC, Drayton, Ont. All agenda material should reach the stated clerk by Dec. 8, 1987.

Dirk Miedema, SC

Admitted to ministry

— Classis Huron, with the concurrence of synodical deputies, admitted to the ministry of the word and sacraments candidates Robert Allan Arbogast and Kenneth Martin Gehrels on Oct. 7, 1987.

Calendar of Events

Oct. 31	RCBPA Chatham Chapter breakfast meeting in Saxony Motel Restaurant at 7:30 a.m. Speaker: Bill Smouter. For reservations call: (519) 352-9555 or 352-0450.
Nov. 3	Choir and organ concert by the O.C.M.A. directed by Leendert Kooij. Special guest organist: Klaas Jan Mulder. At 8 p.m. in Central Presb. Church (Charlton & Caroline), **Hamilton**, Ont.
Nov. 6	Choir and organ concert by Leendert Kooij's O.C.M.A. and organist Klaas Jan Mulder. At 8 p.m. in St. James Cathedral (Church St.), **Toronto**, Ont.
Nov. 7	Choir and organ concert by Leendert Kooij's O.C.M.A. and organist Klaas Jan Mulder. At 8 p.m. in George St. United Church, **Peterborough**, Ont.
Nov. 7	Sarnia Christian School Annual Bazaar and Auction, at 1273 Exmouth St., **Sarnia**, Ont. (afternoon and evening).
Nov. 7	Community Fall Concert with three local choirs, organ, piano, and congregational singing. At 8 p.m. in Providence CRC, **Beamsville**, Ont. Tickets at the door: $4 adults, $3 seniors and students.
Nov. 7	Inauguration of Dr. Wm. Rowe at Knox College, U of T, **Toronto**, Ont. Starts at 3 p.m. Celebration evening for the ICS at 7 p.m. at TDCH, **Woodbridge**, Ont. with speaker Rev. Jacob Eppinga of "Cabbages & Kings" and dinner.
Nov. 7	Children's Fashion Show and Giant Bazaar and Auction of John Calvin Christian School at First CRC, 287 Water Street, **Guelph**, Ont. All the fun starts at 2 p.m. Everyone welcome!
Nov. 8	Annual Hymn Sing at 8:15 p.m. in Covenant CRC, **St. Catharines**, Ont. with organist Andre Knevel and the Covenant Brass Band.
Nov. 12	CFF of Ontario provincial board meeting from 10 to 4 p.m. in the CRC, **Georgetown**, Ont. For info. call (519) 837-1620.
Nov. 13	Piano and organ recital by Roger and Monica Admiral, assisted by the choir, at 8 p.m., in Ebenezer CRC, **Jarvis**, Ont.
Nov. 13	25th anniversary of Oshawa Chr. School with "The Ambassadors" at 8 p.m. in Zion CRC, **Oshawa**, Ont.
Nov. 13	CCEF 12th Anniversary Rally at John Knox Christian School, **Brampton**, Ont. Co-sponsored by TDCH (in conjunction with its 25th anniversary) and area-Christian schools. Feature speaker: Rev. John D. Hellinga.
Nov. 14	Back to God Hour Rally at 7:30 p.m. in Redeemer College Auditorium, **Ancaster**, Ont. Dr. Joel Nederhood will speak on: "Free to Live."
Nov. 14	Fifth Annual All-Ontario Calvinette & Cadet Conference at Woodland Chr. High School, **Breslau**, Ont. For info. call Audrey Boersma (519) 237-3436.
Nov. 14	Conference 5 of Cadet & Calvinette Counsellors in Woodland Chr. Secondary School, near **Breslau**, Ont. Registration deadline Nov. 6, 1987.
Nov. 14	"The Ambassadors" in concert to celebrate the new CRC in Brighton, at 7:30 p.m., in the Ebenezer CRC, **Trenton**, Ont.
Nov. 20	Public rally of the Christian Heritage Party of Canada at 8 p.m., in Hamilton Place, **Hamilton**, Ont. Finale to CHP's founding convention. OCMA led by Leendert Kooij and organist Andre Knevel will perform. Premiere of film "Canada's Christian Culture." Order tickets by phoning (416) 648-0863.
Nov. 20	Informal evening with Back to God Hour's Rev. Bassam Madany at 8 p.m. in Maranatha CRC, **Cambridge**, Ont. Opportunity for discussion.
Nov. 21	Back to God Hour Rally at 8 p.m. in St. George's Anglican Church, **Guelph**, Ont. Speaker: Rev. Bassam Madany. Music: Leendert Kooij's O.C.M.A. with Andre Knevel at the organ.
Nov. 21	Arts & Crafts Festival at TDCH, **Woodbridge**, Ont.
Nov. 28	Organ Concert at Mountainview CRC, **Grimsby**, Ont. at 8 p.m. featuring organist Andre Knevel and Heather Kikkert, soprano. Free will offering.
Dec. 3	CCEF 12th Anniversary Rally in First Chr. Ref. Church, **Sarnia**, Ont. Co-sponsored by Sarnia Chr. School (in conjunction with its 30th anniversary) and other area-Christian schools. Feature speaker: Rev. John D. Hellinga.
Dec. 11	Organ and trumpet concert at 8 p.m. in Clarkson CRC, **Mississauga**, Ont., featuring organist Jan Overduin of Sir Wilfred Laurier's Faculty of Music, and trumpet virtuos Eric Schultz of The University of Western Ontario. Tickets $8.00 adults, $4.00 seniors/students. For reservations call (416) 227-9112 or 823-2956.
Dec. 12	A Christmas organ and choir concert with special guest organist Andre Knevel in Dundas Street Centre United Church, 482 Dundas St., **London**, Ont., at 7:30 p.m.
Dec. 19	Christmas concert at 8 p.m. in Trinity United Church (Church & Division), **Bowmanville**, Ont., by Leendert Kooij's O.C.M.A. with Andre Knevel at the organ.
Dec. 23	Christmas concert at 8 p.m. in the Willowdale United Church (Kenneth Ave.), **Willowdale**, Ont., by Leendert Kooij's O.C.M.A. with Andre Knevel at the organ.
Dec. 27	Annual sacred concert at 8 p.m. in **St. Catharines** (place to be announced). With organist Christiaan Teeuwsen and "The Ambassadors."
Feb. 22-23	RCBPA's Fourth Annual Convention. For info. call (416) 524-1203.
Feb. 13	Dedication of the famous REIL tracker-action pipe organ in the auditorium of Redeemer College, **Ancaster**, Ont. The two-manual, 2000-pipe organ from Heerde, The Netherlands, will be played by virtuoso organist Christiaan Teeuwsen, Redeemer's new Assistant Professor of Music.

C.C.E.F.

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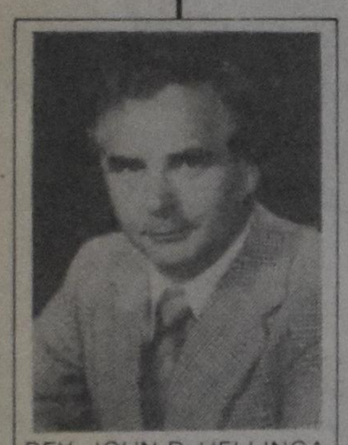
12th ANNIVERSARY PUBLIC CHRISTIAN EDUCATIONAL RALLY



REV. JOHN D. HELLINGA

FRIDAY, NOVEMBER 13, 1987

FEATURING: A MASS CHILDREN'S AND YOUNG PEOPLE'S CHOIR WITH BAND FROM TORONTO DISTRICT CHRISTIAN HIGH SCHOOL, BRAMPTON, CLARKSON, REXDALE, AND WILLOWDALE CHRISTIAN SCHOOLS.

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SPEAKER: REV. JOHN D. HELLINGA, PASTOR, CALVIN C.R.C., OAKLAWN, ILLINOIS.

TOPIC: *"WORKERS WITHOUT TOOLS"- "SCHOOLS WITHOUT TEXTBOOKS"*

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DATE: FRIDAY, NOVEMBER 13, 1987

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Fri.Nov.6	Tues.Nov.3	Wed.Oct.28-8:30a.m.	Thurs.Oct.29-8:30a.m.
Fri.Nov.13	Tues.Nov.10	Wed.Nov.4-8:30a.m.	Thurs.Nov.5-8:30a.m.
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Changing times, changing rimes

Robert VanderVennen

Next thing you know, they'll be changing the nursery rhymes so they will be non-sexist and non-violent.

You surely wouldn't expect that sort of radical idea to come from Prince Edward Island, but here you have it: the Women's Division of the Department of Labour in PEI has just sponsored a contest in which entries are non-sexist adaptations of existing nursery rhymes, or original poetry based on a nursery rhyme format, written for children younger than seven years of age. (This contest is not an attempt to change traditional nursery rhymes, but rather to add non-sexist and non-violent nursery rhymes to the current collection.)

Nursery rhymes have a strong attraction for young children. These good women in PEI hope to use children's poetry to heighten the awareness of children, educators, caregivers, and parents to the changing roles of women in today's society. Entries are judged on literary style and appropriateness for young children. It is the hope of the Rhymes-They-Are-A-Changing contest committee that a collection of entries may be published and available for use in preschool programs and elementary schools.

ICS

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DR. WILLIAM ROWE

SATURDAY, NOVEMBER 7, 1987

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Dutch

Afscheid van dr. Mooi, een geduchte vriend

E. Overeem

In de Utrechtse Domkerk nam dr. R.J. Mooi op 20 juni afscheid. Vele jaren was hij secretaris-generaal van de Nederlandse Hervormde Kerk. Zo zijn wij hem vaak tegengekomen. Hij was het, die op een combisynode ineens met het "hervormde kerkgevoel" op de proppen kwam. Dat gevoel heeft hij niet uitgevonden. Maar die term, voorzover ik weet, wel. En voor wie hem kennen, is hij het hervormd kerkgevoel in eigen persoon. Zozeer is het met hemzelf verweven.

Als gereformeerde meepraten over het hervormde kerkgevoel is riskant. Toch doe ik een poging. Het heeft iets van lengte en breedte. Het gaat om de vaderlandse kerk, die al eeuwen bestaat. En waarom zou zij door Gods goedheid niet blijven bestaan? Maar als je er al zo lang bent, heb je tijd en geduld. Keulen en Aken zijn niet op één dag gebouwd. Leusden en Leidschendam ook niet. Het gevoel is ook breed. Wie zijn wij, om exact de grenzen van de kerk aan te geven? Stel je zo geen grenzen aan de Heer van de Kerk? En daarom horen al die hervormden ook bij elkaar, en laten ze elkaar niet los. Hoezeer ze ook van elkaar verschillen.

Punt uit

Bestaat daartegenover een gereformeerd kerkgevoel? Niet zo lang. Minder geduld en tijd. Afspraak is afspraak, en besluiten moeten uitgevoerd. Punt uit. En daarom ook niet zo breed? Al wie met ons mee wil gaan, die moet onze manieren verstaan. En anders ga je maar niet mee. Daarom heeft dr. Mooi het ons niet altijd gemakkelijk gemaakt. Hij kwam naar eer en geweten op tegen wat hij zag als teveel organisatorisch geweld op korte termijn. Samen op Weg hoeft niet gisteren klaar. Want stel je voor: de breedte van de kerk zou niet mee kunnen komen. Voor dr. Mooi is dat een ondenkbare zaak.

Hij moet niet zoveel hebben van het gehamer in de timmermanswerkplaats, waar men spijkers met koppen wil slaan, en de plank wel eens misslaat. Misschien ook spijkers op laag water zoekt. Ik kan me hem ook wat moeilijk met een hamer in de hand voorstellen ... Hij is meer de kweker, die de tijd heeft, en ziet hoe planten groeien. Hij wil niet elke dag op klompen door de tuin heen lopen. Met alle risico, de planten te vertrappen. De kweker zaait en plant. God geeft de wasdom. De kweker weet meer van wachten dan van wanten.

Timmerman en kweker

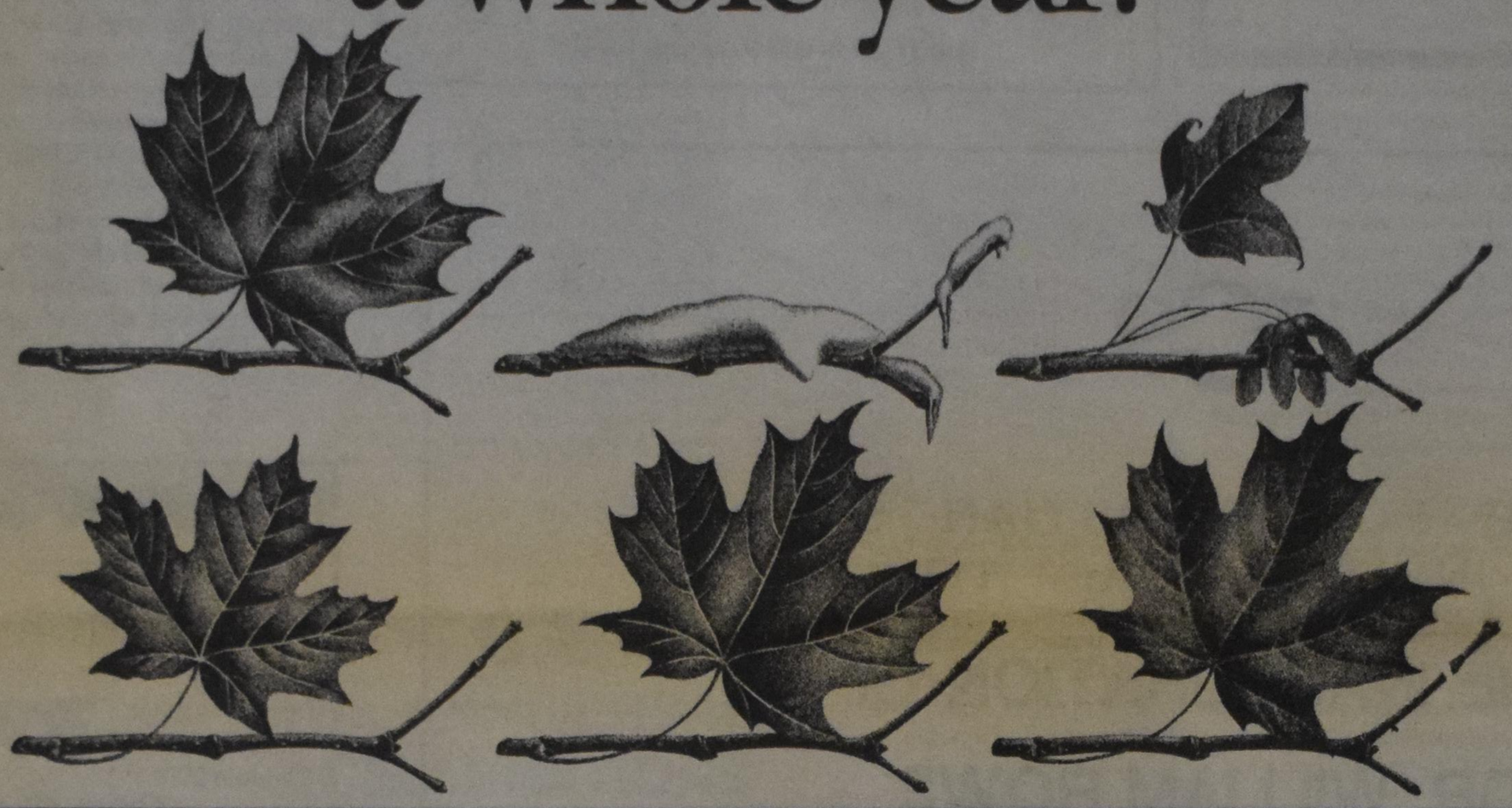
De gereformeerde timmerman kan van de hervormde kweker leren. Geduld en wijsheid kunnen voorkomen, dat je jezelf — en anderen! — op de vingers slaat. Omgekeerd zou de kweker bij de timmerman ook wel eens een bescheiden kas kunnen bestellen. Bescheiden, maar wel goed doortimmerd. Juist om de groei van de planten te bevorderen.

Waar het accent moet komen te liggen op dit moment, op timmeren of op kweken, is een kwestie van inschatting. Het zou kunnen zijn: het hervormde kerkgevoel, zoals door dr. Mooi belichaamd, heeft het Samen op Weg-proces voor ernstige bedrijfsongevallen bewaard. Wie het onderste uit de kerk wil hebben ...

Daarom is een dankwoord op zijn plaats. Voor zijn medewerking en zijn rem. Je kunt hem niet in één woord beschrijven. Daarom gebruik ik er twee. Allebei zijn ze even belangrijk. Hij is — en blijft — een geduchte vriend van de gereformeerden. Het moge hem en zijn gezin verder goed gaan. Goedheid uit handen van Hem, die al ons pogen kronen zal.

Overgenomen uit: Kerkinformatie 8/87.

Has it really been a whole year?



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Kommentaar met een knipoog

Ach, mijn Nederland ...

Herman de Jong

Beschut tegen de wind stond ik op het bovendek van de "Oost-Friesland" en zag de Brandaris een luciferhoutje worden. We hadden drie dagen Terschelling achter de rug. Mijn vader is daar geboren, maar ging later naar de vaste wal. Maar altijd had hij heimwee naar zijn eiland. Daarom brachten we vroeger bijna elke vakantie door op Terschelling. Ik ween niet zachtkens als ik de Martinitoren in Groningen kleiner zie worden. Ik doe dat wel als de Brandaris een naald aan het verre einder wordt. Ik ben een Terschellinger ...

In mijn gezichtsveld zat een meisje met opgetrokken knieën tegen de reling. Er stond een flinke bries. In haar dunne zwarte jasje moet ze het wel koud gehad hebben, ofschoon ze dat niet liet blijken. Ook haar broek was zwart. Bijna alle jonge vakantiegangers waren in het zwart, net of ze terugkwamen van een begrafenis op het eiland. Strak-zwart of flodderig-zwart, ze leken allen in de rouw.

Ik was al in de salon beneden geweest. Daar zaten zwarte jongens en meisjes bier te drinken. Behalve een ruwe grauw af en toe, zwegen ze. Misschien waren ze na slapeloze nachten ontzettend moe geworden. Misschien leden ze allemaal aan een "after-vacation" kater. Ze waren volstrekt niet blij, deze jonge mensen.

Vroeger was er meer vrolijkheid op de heen- en terugreis naar het eiland. Er werd gezongen rondom gitaren en mond-harmonica's. Jongelieden stoeiden zo wild dat de ouderen de wijk namen naar de salon beneden, waar ook de eilanders, die het verdwijnen van de Harlinger-haven of de Brandaris aan de horizon al zo vaak gezien hadden, hun *Harlinger Courant* zaten te lezen.

Het meisje zat met gesloten ogen. Ze zat alleen. Misschien was ze naar het eiland gekomen om zich aan te sluiten bij een groep jonge mensen die hun plezier zochten in de "barren" (zo noemde tante Trijn de talrijke cafeetjes op West-Terschelling) en patat-winkeltjes. Volgens tante lag niemand meer aan het strand te zonnebaden en alleen de oudere vakantiegangers genoten nog van de bossen en duinen. Misschien had het meisje een jongen willen vinden. Klaarblijkelijk was dat niet gebeurd ... ze zat alleen.

Was ze zeventien? Achttien? Of leek ze alleen maar zo door haar zwart-aangezette ogen en de onnatuurlijke rode blosjes op haar wangen? "Make-up" doet jonge meisjes ouder lijken en oudere vrouwen jonger. Maar als de verf er niet al te nauwkeurig opgesmeten wordt, gaat elke dame iets meer op "een vrouw van de straat" lijken. En dat was het geval met het meisje dat met gesloten ogen zat.

Toch sliep ze niet. Ineens verscheen er een sigaret in haar mond en tastte ze in de zak van haar zwart-leren jasje naar een aansteker. Toen graaide ze in haar duffelzak. Ik vermoedde dat ze de aansteker verloren had in het gras rondom haar één-mans tentje, dat als het zou moeten ook wel plaats biedt voor twee. Ze zag mijn pijp en voor ze iets kon zeggen gaf ik haar mijn aansteker. Ze bedankte me niet. Misschien moest haar zwoele blik genoeg zijn om een oude man haar dank te betonen. Ze rookte met gesloten ogen. Soms kwam de sigaret zo dichtbij haar zwarte broekspijp, dat ik haar bleef observeren om te voorkomen dat ze zichzelf in brand zou steken.

Er kwam een ander meisje naast haar zitten. Dat meisje, ook al in het zwart, kroop dicht tegen haar aan alsof ze zich wilde verwarmen. "Hoi, Josje." "Hah, Sonja." Josje kreeg een sigaret van Sonja en een vuurtje. De meisjes raakten in druk gesprek en ofschoon flarden er van overboord waaiden, hoorde ik toch wel waar ze het over hadden. Sonja had een *Elsevier* artikel gelezen over AIDS. Nauwkeurig beschreef ze een foto van een jongeman die AIDS had. "Net een concentratiekamp-mannetje," zei ze, "vel over been. Verschrikkelijk, hè? Moet je je voorstellen ...."

Ik zag dat Josje huiverde. Was het medelijden? Of dacht ze aan al die bleke, in het zwart-geklede jongens waarmee ze in haar jonge leventje al contact had gehad? De meisjes zaten nu drukker te praten. *Elsevier* had ook geschreven hoe men bij sexuele omgang AIDS kon voorkomen. Ze spraken daar over of het de gewoonste zaak van de wereld was. Ze dempten hun stemmen niet. Waarom ook als Nederlandse kranten er zeer uitvoerig en zeer vakkundig-zakelijk over schreven?

Ineens was het gedaan met het gesprek. Sonja ging naar de bar een biertje halen. Josje bleef waar ze was en plotseling zag ik haar oud-jonge gezichtje veranderen. Er stond spanning op te lezen. Ja hoor, ik zag het al. Een zwarte jongeman stevende als een parmantige haan over het dek. Een echt zelfingenomen ventje. Een nauwe broek die om veel te magere benen spande. Alleen een zwart vest en daaronder zwart krullend borsthaar. Strak staarden zijn koolzwarte ogen, alsof hij alleen op de wereld was en de ganse boot aan zijn voeten behoorde te liggen. Hij maakte indruk, nou en of!

Mij had ze geen blik waardig gekeurd. Nu volgden haar ogen, en de ogen van haast alle meisjes op het bovendek, deze heerlijke vertegenwoordiger van het mannelijk geslacht. Daar loopt een kerel! Een kerel die nu luchtigjes zijn handen op de reling laat rusten en naar een Urker vissersschuit staart. Misschien denkt hij dat het wel leuk zou zijn om daar een weekje op te werken. Ach, Josje, zie je dat nu niet? Hij zou het nog geen dag volhouden, want spieren heeft die knaap immers niet? Hij is een jongen die zijn werkeloosheidsuitkering opmaakt in kroegen, vieze video winkeltjes en de rode buurt.

Nu is je vriendin terug. Ze kijkt nog gretiger dan jij. En nu beginnen jullie achter je handjes met lange roodgelakte nagels te praten.

Toen keerde ik me af, want in mij kwam een groot medelijden ....

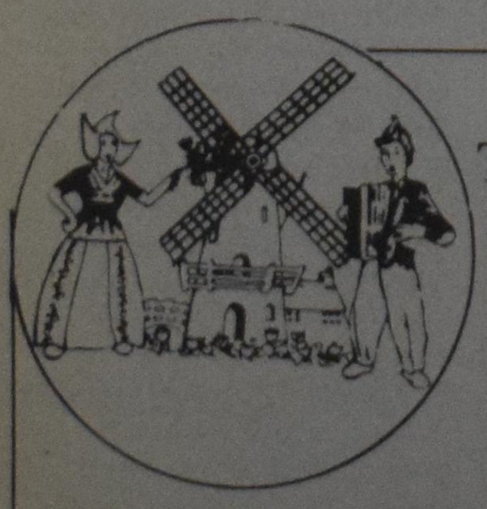
★ ★ ★ ★

Later liep ik door de straten van Amsterdam en Leiden. Straten zwart van mensen. En weer viel het me op dat de jonge mensen niet lachten. Ze keken òf ernstig òf doelloos voor zich uit. Een jeugd zonder toekomst. Een jeugd die in lange tijd niet hoefde te werken, ze kregen toch hun uitkering wel, waar ze het goed mee konden doen, vooral als ze een kamertje thuis hadden. Wat is er overgebleven van een Nederlandse maatschappij en cultuur, gestuwd door hardnekkig vechten tegen de zee, en een welhaast ingeboren bewustzijn van God, staat en maatschappij?

Ondanks de wandel- en fietspaden, de mooie huizen en interieuren, de griezelig-aandoende welvaart, merkt men de triestheid, de doelloosheid en (mag het?) verloedering van zeden. Men heeft mij verteld, dat de grote gasbel onder het kleine landje er iets mee te maken heeft. Misschien. Ik ben er niet zo zeker van. Ik denk veeleer dat de oorzaak ergens anders ligt. Nederland is bezig God te verlaten. In gezinnen waar vroeger hardop gebeden werd voor het eten, treft men nu het "even stil wezen." De kerk vergrijst. Zonde is een menselijke onnauwkeurigheid geworden. Het Christelijk geloof in een trouwe, genadige God is verhorizontalizeerd ...

Sonja en Josje, jongen met je nauwe broek, gezin met je samenhokkende kinderen, beste vriend die het wel góéd vind zo, ik vind het zo moeilijk jullie te begrijpen. Ik hoop dat in jullie zeilen spoedig de krachtige wind van Gods Geest zal waaien. Alleen dan zal ik zonder een opwelling van medelijden met plezier terug varen van mijn eiland, waar de natuur nog zo jubelend van Gods goedheid getuigt ....

Herman de Jong woont in Jordan Station, Ontario.



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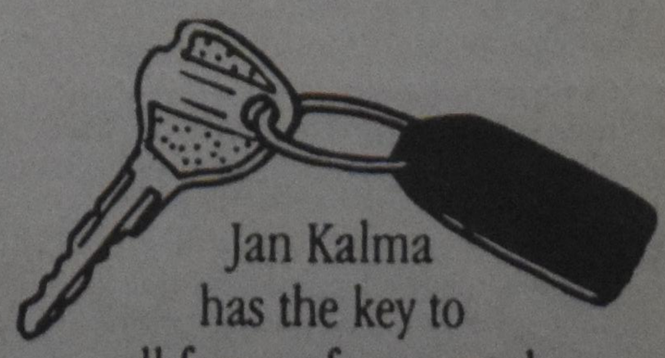

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Books/Meditation

Robert VanderVennen, book review editor

Friends of God

Wayne Brouwer

Knower of hearts

"So they proposed two men: Joseph called Barsabbas (also known as Justus) and Matthias. Then they prayed, "Lord, you know everyone's heart." **(Acts 1:23-24)**

A little boy came home from his first day in school. His mother excitedly asked him about all that had happened since their tearful goodbye earlier in the day. Brimming with self-confidence he declared that he was the best looking boy in his class. Embarrassed pride forced the mother to ask if that is what his teacher told him. "No," he replied. "But I could see all the other kids, and none of them was as handsome as me!"

A recent study of human character came up with the frightening result that well over 75 per cent of the people working in a particular occupation believe they are more gifted and work harder than at least two-thirds of their colleagues! And nearly 50 per cent of these individuals honestly think they are in the top 10 per cent of leaders in their fields! Perhaps it would be wise for each of us to recite each morning Georg Buchner's little line: "I cannot tell what part of me deceives the other."

In one of his novels, Oscar Wilde has a character say, "I am the only person in the world I should like to know thoroughly." Self-knowledge, however, is a very difficult mine to quarry. Speaking through the prophet Jeremiah, God once said, "The heart is deceitful above all things and beyond cure." (17:9)

The prayer of the disciples in Acts 1:24 is based upon a rather frightening confession: "Lord, you know everyone's heart." How is it possible for God, the knower of hearts, to love us when we know there is so little within our hidden beings for which to be loved. As Mark Twain once penned in his *Notebooks,* "When people do not respect us, we are sharply offended; yet deep down in his heart, no man much respects himself."

Proverbs 20:27 reminds us that "the spirit of man is the lamp of the Lord, searching all his innermost parts." But what does God find? The secret faults locked up in closets which we long ago decided never to houseclean? The inadequacies we hide in our public displays of little accomplishments? The fears of having to repeat performances which were gifts of grace in the first place, the fears of rejection, the fears of punishment, the fears of losing our identities? To be known of God is a fearful thing!

Yet somehow, the intimacy of being found out, the secret plea to again be known, is always present. In his novel *Crime and Punishment,* Dostoevsky realistically portrayed the need for the criminal to be discovered, to be purged of the screaming darkness of hiding, to find release from the inner torment of bearing guilt alone. And so, when God walks in the Garden of Eden, and calls out the name of Adam, there is a holy desire in his breast to jump out from behind the bushes, to cry out the nightmare of his unforgiving conscience, and to find release from the pretensions that have built a prison-wall of hypocrisy around him.

In the end, as the Christian finally comes to realize, to be known of God is to be loved. It is to find a friend who cares in spite of my unloveliness. (John 15:15) It is to be found out and forgiven, to be known and not rejected, to stand before an Advocate stronger than even my oppressive conscience. (1 John 2:1)

And then the prayer, "Lord, you know everyone's heart," ceases to be a threat; rather, it becomes instead a beautiful confession of hope. As the song states it: "He looked beyond my fault, and saw my need!"

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Social concern

The case against pornography

Pornography: A Human Tragedy, edited by Tom Minnery. Wheaton, Illinois: Christianity Today, Inc. and Tyndale House Publishers. 1986. U.S. $14.95. Reviewed by Kathy Vandergrift, staff member of Citizens for Public Justice, Edmonton.

Enough is enough! The title of the first chapter captures the message of the book. This collection of essays, including contributions by such popular writers as Charles Colson and James Dobson, was compiled to make Christians aware of the problem of pornography and help them fight against it. The material is divided into four sections, covering the problem, recent research, practical protest ideas, and a summary of the recent Report of the President's Commission on Pornography in the United States.

The book is a useful introduction to the subject of pornography but it lacks depth in both its analysis and response. Canadian readers will also need to filter out some information and suggestions that apply in the United States but not in Canada.

It is not hard to document both the prevalence and the perverse character of pornographic materials available in both Canada and the United States. The authors describe just enough to let readers know what is being sold without being offensive themselves.

Effects of sexual explicitness

The most interesting essay on the research into the effects of pornography also raises some questions. A well-established body of evidence has shown that, after watching several pornographic films containing sexual violence, the viewers consider rape, sexual violence and the degradation of women to be less serious crimes than do similar people who did not see these films. The common message that women enjoy being raped does get through in the pornographic materials. This evidence alone should make Christians realize that pornography is not a problem they can continue to ignore.

However, the research findings on the effects of viewing any sexually explicit materials are much less conclusive than presented in this book. One cannot make legitimate judgments about all explicit portrayals on the basis of tests showing casual sexual encounters. Dr. Neil Malamuth, one of the researchers cited in the book, for example, has also published research showing that the effects depend on the message conveyed, not on sexual explicitness itself. Both the President's Commission in the United States and the Fraser Commission on Pornography in Canada made important distinctions between erotica and pornography. The heart of the problem of pornography is not the degree of explicitness nor only the violence, but the reduction of human sexuality to physical sensations alone and the exploitation of other people, primarily women and children, for one's selfish pleasure.

Legal basis against pornography

In a thoughtful essay, Stephen Monsma lays a foundation for basing legal restrictions of pornography on the government's responsibility to maintain a just order. But most of the authors appeal to community moral standards as the basis for public action. They accept the present U.S. obscenity laws, based on community standards, as adequate and then focus on the problem of enforcement.

The concept of community standards for obscenity is a vague and inadequate basis for legal action. It depends on a lowest-common-denominator, majoritarian moral consensus that could also be applied against Christian religious teachings. Some parts of the Bible, for example, will undoubtedly offend community standards in some places. Uneven enforcement resulting from local community pressures cannot lead to fair treatment for all, which is a basic requirement of good legislation.

In Canada several court rulings have stated that a community standard for obscenity governing a national film industry should be a national standard, and attempts to find a legally enforceable, effective definition have been unproductive. The result is a Canadian obscenity law which cannot be fairly and effectively enforced. There is a broad consensus that Canada needs new legislation based on an understanding of pornography as an abuse of people, not as obscenity.

More importantly, simply forcing majority views on everyone violates the biblical command to do justice to all people. On the other hand, the biblical concept of justice provides a much stronger basis for fighting pornography than does a reliance on any community moral standards. Many Christians in Canada are arguing for new legislation based on the government's task to protect the right of every person, including women and children, to a safe and healthy environment where they can be what God intended them to be. Cultural pollution through pornography is as important as environmental pollution. The research makes clear that the prevalence of pornography, which reduces women to sex objects, creates a social environment in which women do not have an equal opportunity to develop all aspects of what it means to be a human being.

Effective strategy

The section on strategy provides both examples and practical advice for an effective community campaign against pornography. Beyond what can be achieved through legal action, Christians are encouraged to use their own freedom of speech to persuade people and store owners not to support the sale of pornographic materials. Going further than this book, it seems to me that the biggest challenge we have is to use contemporary media to present positive images of human sexuality as a good gift of God to be used responsibly.

Because the forces defending the multi-million dollar pornography industry are strong, the authors of this book emphasize that Christians must work together and with other allies in the community. However, while the testimony of feminist Andrea Dworkin is quoted as the most perceptive analysis, the significant work of women's groups in the fight against pornography is not mentioned, and women's organizations are not included in the lists of potential allies. This omission fails to give any credit where much credit is due: it has been women's groups, not Christian groups, that have made pornography an important issue. It also ignores them as a large and powerful ally in any fight against pornography. Shared opposition to pornography, in my experience, also opens doors to explain my Christian convictions to many members of secular women's groups.

But most importantly, the book's case against pornography would be much stronger if it placed more emphasis on the protection of women's rights as the basis for both the formulation and enforcement of pornography laws instead of on the rather weak notion of community moral standards.

To the extent that this book opens the eyes of many Christians who would prefer to ignore the problem of pornography, it is a useful contribution. However, it does not provide a sound basis for a consistent Christian public witness that both confronts and goes beyond the problem of pornography.